

THE ACADEMY.

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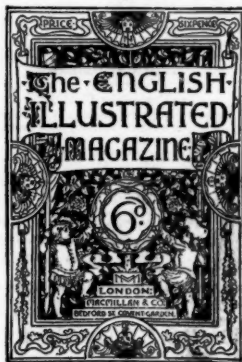
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V. EVENING CLASSES.
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LITERATURE.

Prolegomena to Ethics. By the late Thomas Hill Green. Edited by A. C. Bradley. (Oxford: Clarendon Press.)

(First Notice.)

THOSE to whom the name of the late Prof. Green is known through the testimony of his Oxford pupils, or through the few critical essays published by him before his untimely death in March 1882, will open this book with a keen interest, which must, I think, become keener during the perusal of it.

The editor (to whom the charge of the MS. was left by Mr. Green) explains in his Preface that at the author's death some twenty or thirty pages remained to be added; and, though the whole of the rest was written out nearly ready for printing, no part of it can be considered to have undergone the final revision. It was already divided into sections, and the editor has judiciously introduced a further division into books and chapters. He has also prefixed an excellent Table of Contents, giving in from one to five lines an abstract of each section. The average length of a section is a little more than a page.

After a brief Introduction on the idea of a natural science of morals, which indicates the opposition to be maintained to those who would include ethics in the domain of physical science, the first book proceeds to the task of establishing a scientific basis of ethical system in the existence of a "spiritual principle in knowledge and in nature," the relation of man as intelligence to this principle, and the "freedom of man as intelligence." The argument is first applied to showing that the question about a given thing, Is it real or not? means Is it *related* as it seems to be?—that this question implies the conception of reality or nature as a single and unalterable order of relations, and that this conception, or the consciousness of which it is a function, cannot be the product of experience, but is presupposed in it. Thus

"a form of consciousness, which we cannot explain as of natural origin, is necessary to our conceiving an order of nature, an objective world of fact from which illusion may be distinguished. In other words, an understanding—for that term seems as fit as any other to denote the principle of consciousness in question—irreducible to anything else, 'makes nature' for us, in the sense of enabling us to conceive that there is such a thing. Now, that which the understanding thus presents to itself consists, as we have seen, in certain relations regarded as forming a single system. The next question, then, will be whether understanding can be held to 'make nature' in the further sense that it is the source, or at any rate a condition, of there being those relations."

And this is pursued by means of an analysis of the meaning and implications of relation, and a search for "a principle which renders all relations possible and is itself determined by none of them," which is inferred to be some unifying principle analogous to that of our understanding. A discussion ensues of the views on "things in themselves" held by Kant, who interpreted his saying, that "understanding makes nature," as meaning that understanding, as the unifying principle which is the source of relations, acts formatively on feelings as on a material given to it from an opposite source called "things in themselves," rendering them into one system of phenomena called "nature," which is the sole object of experience, and to which all judgments as to matters of fact relate. Mr. Green demurs to the reality thus ascribed to feeling apart from thought, holding that all sensitive life is determined by relations which can only exist for a thinking consciousness, though it may not be the consciousness of the beings to whom such life belongs. As to what that consciousness in itself is, he admits that we can only speak negatively, but the latter part of § 51 is perhaps one of the very few places in which he slightly departs from his habitual lucidity and habitual caution. He then recapitulates, showing the importance to a theory of ethics of thus holding that nature implies something other than itself as the condition of its being what it is, and that that something else is a self-distinguishing consciousness. This he calls a principle which is not natural, explaining that hereby is meant "that it is neither included among the phenomena which through its presence to them form a nature, nor consists in their series, nor is itself determined by any of the relations which it constitutes among them." And in the second chapter he asks in what relation we ourselves stand to this principle, calling this the question which lies at the root of ethical enquiry. The greater part of this chapter is occupied by an exposition of those views on the relation of perception to sensation which appeared in earlier writings of Mr. Green. Besides showing that more is implied in perception than a succession of sensations, he here argues against the confusion of the stimulant of sensation with the perceived object, whereby the latter is imagined to be outside consciousness.

"An affection of the sentient organism by matter external to it is the condition of our experiencing the sort of consciousness called perception; a relation of externality between objects is often part of that which is perceived, but in no case is there such a relation, any more than a relation of before and after, between the object perceived and the consciousness of it, or between constituents of that consciousness."

Assent might with some reason be delayed to some propositions in the remainder of this chapter when the fact that

"the perception of this or that object depends on the presence of that which in occurrence is past as a fact united in one consciousness with the fact of the sensation now occurring"

is held to imply that

"the agent of this neutralisation of time can as little, it would seem, be itself subject to conditions in time as the constituents of the result-

ing whole, the facts united in consciousness into the nature of the perceived object are before or after each other."

And, further (§ 67), it is said,

"in the growth of our experience, an animal organism, which has its history in time, gradually becomes the vehicle of an eternally complete consciousness."

Can there be such a relation between one thing in time and another not in time, and can the latter be really conceived, or the word "eternal" be intelligibly applied to a conceivable thing, except comparatively—that is, as expressing permanence through a period in which other things change? Must not a thing which is "reproduced," whether by itself or not, be *ipso facto* in time? But, whatever be our final judgment as to the view here set forth, it could hardly be urged with more force and illustrative ingenuity than are employed in the concluding pages of this chapter. The last and shorter chapter of the first book deals with "the freedom of man as intelligence" or as "a free cause," the word "cause" being used to express a relation other than any existing in the determined world, where the determining thing is determined by something else. "The world has no character but that given it by this action; the agent no character but that which it gives itself in this action. This is what we mean by calling the agent a free cause." And to a fairly stated objection it is replied,

"To say that man in himself is *in part* an animal or product of nature, on the ground that the consciousness which distinguishes him is realised through natural processes, is not more true than to say that an animal is in part a machine, because the life which distinguishes it has mechanical structures for its organs."

Stating incidentally arguments in disproof of a materialist analysis of the mind, the chapter ends by touching on the bearing of the theory of evolution. Both here and in later passages the author seems in some expressions rather inclined to over-estimate the difference between the lower human and higher brute intelligences, and to recognise rather imperfectly the presumption in favour of a principle of gradation. But I do not know that more need be demanded on behalf of the principle of evolution than the admission in the last sentence of this first book—

"that there may have been a progressive development, through hereditary transmission, of the animal system which has become organic to the distinctive intelligence of man; that the particular modes of successive feeling upon which a unifying intelligence supervenes in man, rendering them for him into a related world, may be the result of a past experience on the part of beings in whom such intelligence had not yet supervened, and who were in that sense not human; and that certain modifications of the sensibility, arising from this pre-human history, may have been the condition, according to some unascertained law, of that supervision of intelligence in man."

The second book treats of the will; and no part of the whole work shows greater analytical subtlety than this. The world of moral action being a world in which the determining causes are motives, a motive is defined as the idea of an end which a self-conscious subject presents to itself, and which it strives and tends to realise. A motive is

thus distinguished from a mere want, which may condition a motive, but cannot be one, or part of one. Desires or aversions yield an act of will by the reaction of the self upon them and its formation of an object of will out of them. As against "indeterminists," it is maintained that there cannot be an unmotivated choice of motives; as against "determinists," that the motive of will is not co-ordinate with desires or aversions, and that a man's character and circumstances, expressed in an act of will, are not reducible to the physical antecedents of the act, the character being the man as distinguished by a "self-determining consciousness."

"It is difficult, no doubt, to understand the relation to man's self-determining consciousness of that in him which is merely natural (or, to speak properly, of that in him which would be merely natural if it were not related to such a consciousness); but we do not overcome the difficulty by ignoring the absolute difference between such a consciousness and everything else in the world—a difference which remains the same, whether we do or do not extend the meaning of 'nature' so as to include modes of being thus absolutely different. In its primitive, no less than in its most developed, form, the self-determining consciousness as little admits of derivation from that which has or is it not as life from that which has or is it not."

Even if the perusal of this chapter leaves the reader still preferring to content himself with the vaguer assurance that any fair analysis of an act of will leaves a residue unaccounted for in a chain of physical causes and effects—indeed, even if he holds an antagonistic view—he can hardly regret the time given to studying here once more the perplexities of this ancient question and the possibilities of its solution.

The second chapter proposes to remove the misapprehension that bad and good action are thus reduced to the same motive by a discussion of the nature of will in its relation to desire and reason. The desire, which is a factor in human experience, being distinguished from instinctive impulse, as involving a consciousness of its object, and thereby of self, it is further maintained that, as distinguished from particular desires, there is a real existence of

"desire as such, if by this we understand the one soul or subject, and that a self-conscious soul or subject, which desires in all the desires of each of us, and as belonging to which alone, as related to each other through relation to it, the several desires are what they are."

Desire is really the self or subject as desiring, intellect the self as understanding. Yet these are essentially distinct, though dependent on each other. We have to understand in desiring, and to desire in understanding. The comparison of desire and intellect is followed by that of desire and will, in which it is held that, though the will is other than any such desire as those which it is said to overcome, it is not other than desire in that sense in which desire is ever the principle or motive of an imputable human action, an action that has any moral quality, good or bad. The will "supervenes" on mere impulses

"through the self-conscious subject's identification of itself with one of them, just as a perception is not a sensation or congeries of

sensations, but supervenes on certain sensations through a man's attending to them, i.e., through his taking them into self-consciousness and determining them, as in it, by relation to others of its contents."

Perhaps this sentence indicates as well as any one sentence in the volume can do, the connexion set forth in it between a theory of knowledge and a theory of ethics.

Thirdly, a similar interfusion is shown to exist of the intellect and the will, there being no factor or element in an act of willing separable (except verbally) from thought.

"Desire of the kind which enters into willing involves thought; thought of the kind which enters into willing involves desire; for the desire is the direction of a self-conscious subject to the realisation of an idea, while the thought is the presence of an idea in such a subject impelling to its own realisation."

These sections conclude the second book.

ERNEST MYERS.

The Life of Edward Lord Hawke, Admiral of the Fleet. By Montagu Burrows. (W. H. Allen.)

In the last century Cornwall produced in proportion to its population a larger number of naval officers than any other English county. All of the ports on its southern sea-board, from Saltash to Penryn, were parliamentary boroughs, each returning a brace of representatives to the House of Commons, and many of their representatives were connected with the Admiralty either ashore or afloat. The voters naturally sent their sons into a service in which they could bring their influence to bear upon the bestowers of promotion. Sir Charles Wager, who presided over the Admiralty in Walpole's administration, was a burgess of West Looe long before he had attained to eminence in his profession; and, according to some accounts, he was a native of that town. Boscawen, the rival of Hawke in the race for distinction, belonged to a Cornish family which controlled the political opinions of seven of the members of the Lower House. The ancestors of Lord Hawke had long been resident in the county—their pedigree is contained in the 1620 Visitation of Cornwall; and the tomb of one of them, though it seems to have since perished at the hands of the destroyer, stood sixty years ago in the chancel of their parish church. Hawke's uncle, Martin Bladen, one of Walpole's warmest supporters, twice fought, but fought in vain, the Cornish borough of Saltash, in the Whig interest, against the redoubtable Shippen. "Cornwall," says Hawke's biographer, "has thus the honour of having produced the two greatest admirals of the period, Hawke and Boscawen."

This volume of Prof. Burrows is more than a memoir of a single admiral; it contains a short summary of the history of the British Navy at a period which still calls for a detailed account of the triumphs and failures of our seamen. Not a captain of a man-of-war rose into prominence during the fifty years between 1720 and 1770 but finds mention in its pages, with some new particulars of his career or some forgotten facts recovered from obscurity. If this circumstance adds,

as it undoubtedly does, to the value of the volume in the eyes of the historical or the biographical student, their gain is a loss to the general reader and to the popularity of the work. There is absent from this last literary labour of Prof. Burrows that singleness of purpose, that directness of aim, which would hit the mark of public favour and cause the narrative of the deeds of the gallant old Admiral to be read and re-read by the school-boy as often as the Life of Lord Nelson or the account of Anson's voyage round the world. The question which Prof. Burrows has set himself to solve is the reason for the comparative neglect from which Hawke's memory has suffered, but we doubt if the biographer himself would be found to contend that he had cut the Gordian knot. It is true that Hawke's fortunes and those of his uncle Bladen were identified with the success of the Whig party, and that it was the aim of their political opponents to depreciate the value of their services. But this could not by itself have been a sufficient reason for the decline of his posthumous reputation, for Anson, too, was a Whig, as well as a member of the Administration of the Pelhams, and Anson's name still finds a conspicuous place in the world's memory. Horace Walpole never lost an opportunity of depreciating the services of Lord Hawke, but neither in his times nor in our own have the epigrams of Arlington Street and of Strawberry Hill been treated as the expression of a new gospel. Something may have been due to the fact that within a year after his death "the gallant Rodney" crushed a French fleet out of existence and took captive a French admiral. A deed so decisive in its character as this, and so striking in the attendant circumstance that the English commander was at that very time under sentence of recall, may perchance have helped to stamp out of the popular fancy the recollection of its buried hero. On many occasions, moreover, Hawke had set himself in opposition to the wishes of the Lords of the Admiralty; he had called their attention to the remissness of the officials in furnishing the fleet with the necessary provisions for the health of the seamen, and had even ventured upon condemning the beer with which his squadron was supplied—a circumstance which caused their lordships great concern. It was by acts like these that he gained the dumb gratitude of his sailors and secured the eloquent hostility of the world of officialdom.

The actions with which Hawke's name are associated are three; but of these only the last was crowned with complete success. The battle off Ushant fell short of a brilliant victory through the incompetence of one of his subordinates; had the Admiral been supported, as he might have expected, by all his captains, the French fleet, large as were the ships and skilfully as they were handled, would no doubt all have fallen a prey to the English. The projected landing at Rochefort was doomed to failure from the first. There was long delay before the troops could be embarked, the expedition was detained in its passage across the Channel by fogs and calms, and the enemy had time to prepare themselves for the arrival of the attacking forces. When the fleet was off the coast of France, indecision

and differences of opinion between the commanders spoilt any chance of victory which might have been left. For the Battle of Quiberon Hawke alone was responsible; had it ended in defeat, no one would have shared his disgrace, and, as the contest was crowned with victory, all the glory was his own. Though a strong gale was blowing on a lee shore, and the French admiral had sought safety from his pursuer amid the shoals and currents of that rock-bound coast, orders were given by the English commander that "he was for the old way of fighting, to make downright work" with the enemy; and nothing but night prevented their total destruction. For resolute courage, for cool decision in the hour of excitement, the fight has no rival in history. The joy of Hawke's countrymen exceeded all bounds: bonfires and illuminations testified to the delight of the populace; the magazines were full of odes and ballads, which Prof. Burrows has raised from their graves; aged statesmen awoke from their slumbers to send the Admiral their thanks; while children in the nursery—a charming letter from a son of the Duke of Rutland is printed on p. 420—wrote that they wished to go to sea with him. This was the brightest hour of his fame; it was somewhat dimmed a few years later by his administration of the Admiralty. Prof. Burrows finds some consolation in his retrospect of Hawke's career at the Board in the fact that Lord Shelburne closed a letter to him with the expression of his "unalterable respect and regard;" but even those who are disposed to take the most favourable view of Malagrida's character will doubt the correctness of the biographer's conclusion that those were words "which such a man would scarcely have used towards one who was occupying a post he could not properly fill." W. P. COURTNEY.

James Fenimore Cooper. By Thomas R. Lounsbury. (Boston, U.S.: Houghton, Mifflin & Co.; London: Sampson Low.)

THIS is a book well worth reading. It is the first complete biography of Fenimore Cooper, and the opening sentence of the Preface contains about the newest fact in the volume: "When Cooper lay on his death-bed, he enjoined his family to permit no authorised account of his life to be prepared." It is as complete as portrait, preface, index, and bibliography can make a book, and is rendered interesting by a spirited, decisive, and manly style, though it is hardly possible to produce agreeable reading out of Cooper's life-long quarrels with critics, his warfare with the press, his newspaper libel suits, his dissatisfaction with his countrymen and their dissatisfaction with him, and the consequent torrents of abuse and the tirades of personalities. The account of these form nearly the half of the book; and, although Mr. Lounsbury has, with wonderful diligence and judgment, gathered numerous bits of facts which do not go to alter the former grounds of judgments passed on Cooper, yet the biographer keeps himself and his reader wide awake and alive with interest all through his three hundred pages, which here and there would be still further improved by compres-

sion and by a stricter adherence to historical sequence.

We regret that Mr. Lounsbury has not taken advantage of the opportunity of giving an informatory and critical chapter on the early American novels and stories of American life. He has described the life of "The Great Persecutor" of the American press, as he was certainly felt to be, as that of a loveable and laughable man. As about his novels, so about Cooper there is a bigness, a strongness, an open-air feeling, as of one who looked upon life and living on a large scale, and an imperious vanity and fondness for the commonplace that follow on the heels of self-help, that really make one with any humour in him good-natured to his failings. That he was a good hater and a good fighter the American journalists knew to their cost, though it is too much for any man, far less a novelist, to take upon his shoulders the single-handed and unremunerative duty of censor of the press—especially the American press in his day. No man fought so many law-suits in season and out of season as did Cooper, and no author made less by it. In fiction some think his best work was his *Pathfinder*; in life he certainly proved himself to be the greatest American Faultfinder. And, indeed, an American can, with some show of reason, be pardoned for not appreciating Cooper's patriotism at his own value; he had such a high-strung sense of patriotism that the more disagreeable the truth was the more delightful it was for him to tell it. Cooper had a number of strong and likeable features of which the public knew nothing, but he had as many weak points in his character which he took sure means to keep continually before them. He had, we are told, a growing distaste for the common appliances of common life, yet in fiction his strength comes out best in delineating characters of "low life"—his trappers and squatters, his Mohicans, Leather Stocking, Long Tom Coffin, his men of the forests. Indeed, his power in this respect is still unrivalled. His descriptions of "polite society" are absolute failures. His heart softened and his pen ran smooth the moment he wrote of simple life on sea or land, or sketched the big boyish characters which his heart loved. Had Cooper but stuck to his trappers and sailors, the Americans would have stuck to him. His Indians are, it may be, characters of his own invention, but they show Cooper's skill and picturesqueness at his very best. With him we see and feel for them, and no higher praise can be given. Already they are historic. He is one of the earliest American novelists who, like most wise men, found romance in his own country, about his own feet, and did not require to travel for it in foreign lands. His pages at times have that directness, that feeling of having been written on the spot, with the native's personal fondness for the scenery he describes, which are always valuable. We may not agree that by him "the life of the wilderness and the sea had been told as by no other writer," but no one will for a moment question that "over the fields and forests and streams of his native land he had thrown the glamour of romantic association and lofty deeds."

Mr. Lounsbury is not only fair in his

criticisms; at times he is humorous. "There is too much fiction in his fiction." The characters "engage in making love when they ought to be flying for their lives." But what will the new American novelists say to this quotation?—

"Cooper's best work has power, and power always fascinates, even though accompanied with much that would naturally excite repulsion or dislike. Moreover, poorly as he sometimes told his story, he had a story to tell. The permanence and universality of his reputation are largely due to this fact. In many modern creations full of subtle charm and beauty, the narrative, the material framework, of the fiction has been made so subordinate to the delineation of character and motive that the reader ceases to feel much interest in what men do in the study which is furnished him of why they do it. In this highly rarefied air of philosophic analysis, incident and event wither and die" (p. 281).

It not infrequently happens in biography that the biographer unintentionally projects himself into his pages and takes us into his confidence, and whispers in our ears short confiding sentences. Mr. Lounsbury buttonholes us at several stages, and we listen with pleasure to his clear, vivacious leaderettes. His views have an individuality and impartiality that never miss their mark; they are the pleasantest pages in the book. The liveliest bit of writing (pp. 278–81) naturally enough refers to Cooper's conventional types of women, which are, in truth, no better than lay figures or milliners' models. We English may consider it "bad form" to write, as the English Professor at Yale College has done, on such a subject, but there is unblushing truth and full-blooded manhood in these words:—

"The female characters of his earlier tales are never able to do anything successfully but to faint. In novels, at least, one longs for a ruddier life than flows in the veins of these pale, bleached-out personifications of the proprieties. Women like them may be far more useful members of society than the stormier characters of fiction that are dear to the carnal-minded. They may very possibly be far more agreeable to live with, but they are not usually the women for whom men are willing or anxious to die" (pp. 280–81).

Mr. Lounsbury neatly refers to a Wm. Sotheby who "had to endure the double degradation of being called a small poet by the small poets themselves" (p. 97). He has the courage of his own opinions, which, on the debated subject of international copyright, are expressed with considerable vigour. We have already said he is fair and impartial in his criticisms; let us add he is also just in his conclusions. English authors need not be without hope so long as there are in America men of letters like Mr. Lounsbury who can think so clearly and write so vigorously as he can on this vexed question. This quotation deserves to be made widely known:—

"Even at this day we have little to boast of if the average cultivation of the people, as well as its average morality, finds expression in the laws. The record in these matters of the highest legislative body in the land is still the most discreditable of that of any nation in Christendom. To gratify the greed of a few traders, it has never refused to lay heavy burdens upon scholarship and letters. It has steadily imposed

duties on the introduction of everything that could facilitate the acquisition of learning and further the development of art. It has persistently stabbed literature under the pretence of encouraging intelligence. It has never once been guilty of the weakness of yielding for a moment to the virtuous impulse that would even contemplate the enactment of a copyright law. If it ever does pass one, it will do so, not because foreign authors have rights, but because native publishers have quarrels. Thus consistent in its unwillingness to do an honest thing from an honest motive, it will even then grant to selfishness what has been invariably denied to justice" (p. 166).

JAMES PURVES.

Teutonic Mythology. By Jacob Grimm. Translated from the Fourth Edition, with Notes and Appendix, by James Steven Stallybrass. Vol. II. (Bell.)

It is a pity that we in England have had to wait so long for a translation of one of Jacob Grimm's most masterly and delightful works. Had it been accessible a generation ago, much of that extraordinary rubbish upon religion and etymology which disfigures the "literary corners" of our country newspapers, displays itself at large in more ambitious periodicals, and fosters such silly and pestilential manias as the Anglo-Israelite theory could never have been allowed or listened to. Even at the present day, "high-class" editors who would scorn to permit the flat-earth or anti-vaccination lunatics a place in their columns will gravely give admission to philological and mythological heresies of just as ludicrous a type, to the astonishment of the foreigner and the shame of the intelligent native. However, late though it appear, the book is very welcome, and its influence will no doubt be widely felt ere long. We shall all be glad to hail the forthcoming third volume, which completes the work. Mr. Stallybrass has put Grimm's charming and idiomatic German into good, clear, idiomatic English, in a style which shows him to be possessed by a thorough love and knowledge of his subject and of his author; and the few modest notes which he has added here and there are both helpful and suggestive.

Long ago as it is since the *Teutonic Mythology* appeared, it is still the best single book on the subject; nor is it ever likely to be wholly superseded. For not only is there in it a vast yet orderly mass of facts, references, and discoveries, but it is also pervaded by that leaven we call genius which is able to make drier subjects than this pleasant and nutritious; and it is touched by that magic craft which can turn the most ordinary work-a-day instrument—dictionary, paddle, drinking-cup, or the like—into a real masterpiece of art and beauty. But, though there is no book of the kind so useful and delightful as this, the student of to-day must supplement it by the fresh collections of material made since Grimm's time; and he must read it in the light of the new theories of which even Grimm had but a faint inkling, albeit his instinct was so sound that his work needs little correction, and is again and again found to anticipate unknowingly the latest results of modern research.

The comparative method applied to the

mythology of existing savages and to those dead religious systems of the far past, of which little or nothing was known when this book was written, has brought us to a new standpoint as it were, from which even the facts first discovered by Grimm appear under a different illumination and in a fresh perspective. Thus, though Grimm duly notices the mentions of Ancestor-worship in his authorities, he does not suspect how vast a part it has undoubtedly played in religious history. It is evident, too, that he was powerfully influenced and attracted by a phase of Scandinavian religion which, though brilliant and striking in itself, and set forth by imaginative genius in one or two old poems, is, after all, but late, transient, and saturated with borrowed elements. For Wal-hall and its Wal-cyries, its Ein-herjar and the whole Wodinic hierarchy, are not the trunk and stock of Teutonic mythology; they are certainly grafted, if fruitful, boughs. The admirable sections in this volume on Death, Destiny, the Seasons, the Trees, and Animals are alone sufficient to prove this, and to give the reader a truer view of the genuine religious feelings, thoughts, and outward expression thereof among perhaps the most earnest people of Aryan race. Further, it is to be noted that some of the documents used by Jacob Grimm, especially *Landnåma-bók*, the *Lives of the Kings of Norway*, and the older Northern and English poems, must be treated as critically and minutely as the Vedas, or Homer, or the Old Testament books if we would get at their true meaning and avoid mistakes in using them. In Grimm's days neither the means nor the method for this study existed, and he was obliged to make what he could out of the uncritical and half-understood texts before him.

A few notes are added here in hope that they may be of some use to the translator and his readers. P. 551, for "house" read "garth" or "yard"; it seems to be the stone-walled court which the giantess objects to Brunhild driving through. P. 565, *Geofon* is a goddess, not a god. P. 600, "*askunna*" is certainly wrong, and the half-line quoted, out of a magnificent passage, is senseless as it stands in the MS.; it might be corrected—"*slag-giaold Asa*," as Dr. Vigfússon suggests, these words occurring in a list of "kennings" in *Edda*. P. 638, for "*cauculatores*" read "*calculatores*." P. 640, *Winland* has nothing to do with *Windland*. P. 688, *uht-sceaða* is miswritten for *niht-sceaða*. P. 701, "*fengari*" is a loan-word from the Greek used by some Court poet (probably one of Harold Hardreke's panegyrists) in a metaphor, and from his now lost verse transferred to the Thulor. P. 810, "*svigi*" means a torch. P. 858, the note on "*bonheur*" is surely wrong.

There are several parallels and references which strike one in reading the book as explanatory of bits of English folk-lore, &c. Thus, our common omnibus-driver's story of the origin of *Hanwell* (Anvil) and *Hammer-smith* has its analogy in the tradition of the *Homburg "hüne"* on p. 543. That the *Wise Men* came originally from *Gowkham*, not *Gotham*, is shown by the parallels on p. 681—an observation which suggests the possibility of *Gokstad* being, after all, a corruption of *Geir-stad*, and so of identifying the rheumatic

bones of the Christiana wicking-ship corpse with those of the famous king who, according to the *Ynglinga-tal*, died of gout, and whom we know to have been buried with special splendour, and even worshipped after his death. Our Derby ram, so renowned in song, is evidently a cousin of *Notker's* sacred boar, while the account of this beast coming out of the sea recalls the vivid picture in one of the Japanese picture-books where the water is being churned into foam by the struggles of a huge pig. The Scottish "*Billy blin*," of the ballads is explained by the "*blinde belien*" of p. 473. As to "*iviðja*" (p. 483), *Hrafnagald*, or, as it should be written, *Hræfuagald*, is a modern forgery, and all references to it should be struck out; the real passage to supply is that of the English Chronicler's poem on *Brunanburh*, where he calls *Constantine* of Scotland "*eald inwidda*," old warlock. P. 525, it looks as if our "*grisly*" really came from "*wrislic*;" "*tussock-grass*" seems to be "*giants' grass*" from the parallel passages on p. 532. The "*waking of the well*" was still kept up in England till the Reformation, as we learn from fifteenth-century song and tradition; the whole passages in *Landnåma-bók* with regard to water-worship should be quoted in this connexion; they are merely mentioned pp. 585–92. On p. 868 should be given a reference to the splendid dream of *Arthur* in that North-country alliterative *Mort Arthur* to which Sir Thomas Mallory is indebted for some of his best passages. On p. 544 the old communal custom of having axes, ladders, &c., belonging to the entire village (as in some places in Russia still) is alluded to. Divination by scales is noticed as one of the regular ordeals of old Indian law, and is represented down to the seventeenth century in England by the weighing of witches, the superstition against weighing babies prevailing even to this day—facts which might be added to those given on p. 860. On p. 507 the origin of our old nickname "*Bodda*," or "*Budde*," the modern "*bodger*," "*bodge*," will be found interesting from its connexion with a good story of King *Cnut*. The "*rán ok regin*," p. 496, recalls our colloquial "*devil and deep sea*," and, by the way, the derivation of *Ran* (parallel to *arachne* and *aranea*) should be added. The English chap-book stories of *Tom Tram's* childhood (the *Youthful Gretti* of the late Icelandic saga) are given a German analogue on p. 553. A good late example of the "*magic sark*" tradition of p. 892 is to be found in the verses of *Ragnar's* Sons saga. The steel stang, "*stabel stangon*," of the mediæval giants is a common heroic weapon of Japanese legend. Modern British examples of the "*need-fire*" and of burnt-offerings since Grimm's day may be remembered in connexion with instances cited p. 604. That the two candlesticks between which the drinker stood when practising divination by the bowl or cup are the "*onduegissulor*" of *Ari's* informants there can be little doubt. Throwing over the shoulder, after circling the head three times, is still a household rite in England among children, who practise it with orange-skins or apple-parings, just as divination or luck-wishing by piebald horses is constantly observed by children and servants—the last puerile survival of the sacred stud

kept for divination and as a religious observance by the old Teutons from the days of Tacitus to those of Sweyn Fork-beard.

It would be impossible here even to give fit references to those passages which by their humour, shrewd observation, delightful power of narrative, or sagacious and philosophic thought have especially delighted one in the repeated perusal of Grimm's charming book, so full is it of bits to be remembered; but the little French story of the woman who stayed behind when Hell was harrowed to give that goddess a piece of her mind, and so lost the benefit which all her fellow-prisoners took advantage of, and the naïve and dramatic account of the Dwarfs of the Ramsflue, will not easily be forgotten.

F. YORK POWELL.

NEW NOVELS.

Phantom Fortune. By the Author of "*Lady Audley's Secret*." In 3 vols. (Maxwell.)

Society's Queen. By Ina Leon Cassilis. In 3 vols. (White.)

Adrian Bright. By Mrs. Caddy. In 3 vols. (Hurst & Blackett.)

His Dearest Wish. By Mrs. Hibbert Ware. In 3 vols. (White.)

Phantom Fortune is a study of the manners of modern society, with just an infusion of that romantic element which dominated the fiction of twenty years ago. It occupies a half-way position between *Lady Audley's Secret* and the present still-life school. The story is introduced by a prologue, which is laid forty years since. In those days there flourished a certain Earl Maulevrier, who had been guilty of high crimes and misdemeanours as Governor of Madras. His chief offence consisted in selling English soldiers to a native Prince, and pocketing the gains of this transaction. He was, moreover, believed to have filled his coffers by every species of extortion and corruption; and on his return home an impeachment before the House of Lords appeared inevitable. The ex-Governor reached England in the autumn in shattered health; and his young wife, a woman of vigour and mind, hurried him away to the seclusion of Fellside, a delightful cottage among the lakes. The invalid, however, died on the road, and the pending disgrace was averted. Forty years later Lady Maulevrier is still living at Fellside, which she has made into a mansion, with a wild grandson and two charming grand-daughters. Lady Lesbia Haselden is being educated for the profession of beauty, as her shrewd grandmother is well aware that she is only fit to secure a splendid match by her personal attractions. Lady Mary Haselden has a more pleasing nature, and has been allowed to grow up like a wild flower. An element of farce is now introduced. The brother visits Fellside and brings a friend, a most excellent young man of the name of Hammond, possessed of every gift except birth and position. He proposes to Lesbia and is refused, and then succeeds in his courtship of Mary. Mary's unworldliness is rewarded by the discovery that the obscure Hammond is none other than a wealthy peer whom Lady Maulevrier had chosen almost from the very hour of his

birth as Lesbia's future husband. In the meantime, Lesbia, who has little mind and no heart, has been captivated by a shallow and scheming artist; but this courtship is interrupted by the appearance of a showy Spanish-American adventurer, who attracts the vain Lesbia as a candle draws a moth. The main story comes to a conventional conclusion; the good are made happy, and the wicked duly punished. But a tale by the author of *Lady Audley's Secret* would not be complete without a surprise. We find that the world-loving Lady Maulevrier has lived in retirement to conceal her husband, who quietly follows his wife to the tomb after forty years' seclusion in a living grave. The general execution of *Phantom Fortune* is equal to this author's literary standard. The English is firm and clear; the descriptions are short but to the purpose; and the dialogue is a good expression of character. What may be called the stage carpenter's work leaves room for criticism. Lord Hartfield's assumption of the character of Hammond is well conceived, but this thread is drawn out too fine, and the crowning sensation falls flat. The resuscitation of the old lord would be only legitimate if it explained an unnatural development of plot, whereas the Countess's long seclusion is perfectly intelligible otherwise.

Society's Queen is a sensational novel of the most pronounced type. Its plot is a very tangle of complications, the one more impossible than the other; but a reader who cares naught for probability may get through the book. The hero is a certain Vivian Chandos-Devereux, younger son of a Cornish baronet, and the possessor of a fortune of his own. Vivian is a very model of knightly grace. But then he inherits, through his mother, the blood of the Rohans, so hereditary transmission is again justified. His moral nature is on an equality with his physical perfections; still, no man can be perfect, and Vivian is given to a scornful curl of the lip, and possesses a temper as fiery, on occasion, as King Nebuchadnezzar's furnace. Vera Calderon, only daughter of a neighbour, is another paragon, and the well-matched pair begin a courtship hampered by stupendous complications. Vera's father, who will not hear of Vivian because he is a rake, falls over a steep cliff. Vivian's elder brother, Marmaduke, is murdered under circumstances which point to Vivian as the murderer. He is arrested, and escapes from prison to wander about the Continent (extradition treaties having apparently no existence for the author). He has left Vera and a foreign cousin trustees of his vast property, but the cousin dies, and Vivian returns to England in disguise. Vera, who is now a full-blown beauty and "society's queen," is plagued by two mysterious beings who have power over her. To escape unwelcome attentions she accuses herself of Marmaduke's murder, and is sentenced, in consideration of her youth and good looks, to six months' imprisonment as a first-class misdemeanant. Vivian, who gives himself up as soon as she confesses, is absolved by her conviction, and then the whole mystery is unravelled. Vera's father never fell over the cliff at all, but lay hid in order that he might slay Marmaduke,

against whom he bore a grudge, and thus at once rid himself of an enemy and separate Vera from her lover. The murderer confesses on his dying bed, Vera receives the Queen's pardon, the wretch who had held his knowledge of her father's crime in terror over her head is chastised by Vivian in a West End club, and everything is brought to a satisfactory end.

The reader who has got through the first few pages of *Adrian Bright* may imagine that he has lighted upon a mine of romance; if so, he will be disappointed. A young gentleman who joins an archaeological excursion, and suddenly finds himself locked up in the pitch-dark gallery of a Yorkshire castle in the company of a young lady he has never seen before, may esteem himself the hero of an adventure. This vein, however, is soon exhausted, and the rest of the three volumes concerns the humours of comfortable middle-class life. Adrian Bright, the hero, though an artist, is no Bohemian, but a steady-going young man who could fill the post of bank cashier with credit and safety. The book contains an abundance of gossip on the latest fashions in art and manners, and is an accurate photograph of certain phases of London life. If the author of *John Bull et son Ile* contemplates a second series of sketches, he might consult Mrs. Caddy's pages with profit. For the rest, the most practical moral to be drawn from this novel is that a clever girl who worships social position may after all marry a pawnbroker.

The title of Mrs. Ware's book has been supplied by a tradition of Jacobean Edinburgh. The story commences with Culloden, and the massacre in the streets of Inverness which followed the fight. An Inverness tavern, or, to use the Scotch word, "change," keeper conceals one of Prince Charlie's officers, and at the same time finds the body of his own son on Culloden Moor. The son of this Jacobite, who had been murdered, as he lay wounded on the field, by order of the Duke of Cumberland, is an infant nestling in his grandmother's lap, and he grows up to be the hero of the story. Mrs. Ware can write excellent and vigorous English, and she paints a certain type of character to perfection; she has also the art of filling a large room full of men whose talk is natural and entertaining; but she has not managed to tell a story. The ultimate fate of Charlie Fraser is a foregone conclusion; and we reach his happy marriage with the feeling that it had been ordained from the beginning of the world. Mrs. Ware deals with the superficial rather than with the deeper emotions; but her drawing is firm and true, and her narrative reveals a delightful fund of humour and pathos. The crazed but chivalrous laird of Kincraigie, whose life had been saved in the little tavern at Inverness, is a typical Highland gentleman; but in emphasising his unfortunate craze for a death in the Grassmarket after the Jacobite terror was at an end the authoress has made a mistake. His adventures in Edinburgh while seeking a martyr's crown are both humorous and pathetic; but his difficulties have more in common with comedy than with tragedy, and a three-volume novel is not the suitable place for farce.

ARTHUR R. R. BARKER.

SOME ENGLISH BOOKS ON GERMAN.

Outlines of German Literature. By Joseph Gostwick and Robert Harrison. Second Edition. (Williams and Norgate.) The first edition of this book appeared ten years ago, and has held its place ever since as the best general history of German literature in the English language. This second edition, though revised and expanded, does little more than bring the history down to date. One important modification, however, is to be noted, and that is the curtailment of the disquisitions on philosophy, by which more space has been gained for pure literature. At the same time, the number of translations, which are entirely the work of the authors, has been considerably increased. Two chapters have been rewritten and a fresh chapter added, in which a clear idea is given of the proportion contributed by each part of Germany to the common stock of literature. Taken as a whole, the book affords a clear and complete view of German literature from its very birth until 1830. The modern period, which begins from that date, has, with a few important exceptions, been well summarised, but mere criticism of these latter days has been wisely avoided. The whole tone of the book is rather descriptive than critical, as befits a volume meant for students. The authors' point of view, it should be noted, is intensely German and national; hence more account has been taken of the mark made by each writer on the politics and social life of his time than of the literary value of his work. It is this bias which explains the extravagant estimate of Schiller, and the light account in which Heine and some other authors are held. On the other hand, the description of the literature of the war of independence is excellent. The prose and verse translations are fair; and, if some of the latter seem to bear the same relation to the originals which silver has to gold, allowance must be made for the great difficulty of preserving the indefinable mystic charm of German poetry. This is how the fourth verse of Heine's "Lorelei" has been rendered:—

"With a golden comb she combs her hair,
And sings a charming lay;
A melody of witchery rare,
And echoing far away."

Whenever a third edition is taken in hand, the English should be diligently revised, as it is obscure in places, and this defect could be easily removed by a few verbal corrections. There are also enough misprints to cause serious trouble to the student. The Index of subjects and titles is well conceived, but would bear expansion.

Students' Manual of German Literature. By E. Nicholson. (Sonnenschein.) This little handbook is based on Kurz's *Geschichte der deutschen Litteratur*, of which the fourth and concluding volume appeared in 1873. Mr. Nicholson has to a great extent borrowed the plan as well as the facts and opinions of Kurz, dividing and subdividing his work into periods and typical authors. This minute analysis, which is a blemish in the great history of Kurz, may be accounted a virtue in a book meant to fix the outlines of German literature in the minds of beginners. The book practically terminates with the second classical period, as the few remarks on modern writers are quite inadequate and might well have been omitted. The want of an Index is a great fault, but this is partly compensated by a chronological table of authors and works which fills thirty-seven pages out of 209.

We have also to notice two additions to Messrs. Macmillan's series of "Foreign Classics"—Schiller's *Jungfrau von Orleans* edited by Mr. Gostwick, and *Selections from Uhland's Ballads and Romances* made by Mr. Eugène Fasnacht,

the editor of this series. Both books are well suited for school use, and have each received intelligent editing. Schiller's play is preceded by a biographical and critical notice, admirably adapted for those to whom they are addressed; and the notes of both editors are in general to the point, although we observe here and there easy passages made yet clearer and real difficulties left in the dark.

CURRENT THEOLOGY.

Romanism, Anglicanism, and Protestantism: a Layman's View of Some Questions of the Day. By Oxoniensis. (Kegan Paul, Trench and Co.) This little book is so clear and manly in its main argument that it is a pity the author should have wasted so much strength upon false issues. The main thesis is that Card. Newman's history of his religious opinions is intended to prove two propositions—that a definite religious authority is necessary to combat the encroachments of Liberalism, which "Oxoniensis" translates Atheism, and that the only working authority is the Pope. In the opinion of "Oxoniensis" the first proposition is not established; the second is. He believes—and the belief is not uncommon—that the historical trustworthiness of the New Testament is sufficient foundation for Protestantism, which includes the Nicene Creed, and not sufficient foundation for Catholicism; but that there is no place anywhere for Anglicanism. He hardly makes sufficient allowance for the temperament which is convinced by the historical evidence that there is something—nay, a great deal—in Christianity, but that it is impossible for an individual enquirer to ascertain for his own use precisely what; nor for the strength of the argument that, taking the Gospels to be historical, it appears that a Person of superhuman power, wisdom, and goodness intended to establish a society for the perpetual guidance of men, and to leave St. Peter at its head in His place. On the other hand, he is as well entitled to argue from analogy that in religion, as in other things, we may expect to have to do our best and take our chance without infallible guidance, as the Tractarians were to argue that, if there be an authority entitled, in fact, to implicit obedience, we may expect to have only very imperfect evidence to recognise it by. The special polemic against Anglicanism is very unequal. "Oxoniensis" holds, like the Tractarians, that the theory of apostolical succession is the key to the Catholic position, and so is over-jubilant when he has proved that the Church of England, in any intelligible sense, has never held that there were no valid sacraments without specifically ordained ministers. He imagines that in doing so he has disproved the mystical view of the sacraments themselves so far as the Church of England is concerned. Yet it is obvious that if it were as well settled that laymen, in case of necessity, ought to give absolution (as Joinville did provisionally), and consecrate the bread and wine, as it is settled that they ought to baptize, the mystical view of those rites would be quite unaffected, while the sense of their necessity might well be stronger, as we see, in fact, that, where baptismal regeneration is denied, private baptism is discouraged and lay baptism unknown. The whole argument from "intention" might well be omitted, as it is settled Roman doctrine that, whoever baptizes with water, using the right words, intending to do what the Church of Geneva (which he takes to be a, or the, true Church) intends, really baptizes into the one Church—Catholic, Apostolic, and Roman. The space taken up by this argument and by sneers at probabilism—a hard name for the common-sense doctrine that ordinary people cannot be peremptorily forbidden to do doubtful things

—might well be devoted to a new edition to a fuller treatment of the argument from antiquity, which does more for Anglicanism than our author recognises, though it certainly does not supply a compendious rule of faith. The contrast drawn by the Tractarians between the religious world of their day and the Church of the fifth century was hardly less impressive than the contrast drawn by Wilberforce between the religious world of his day and the New Testament; and it would be hard to find a time, since the majority who preferred Catholicism conformed to Protestantism, when Anglicans were without some pride in the belief that of all existing Churches theirs came, or might come, nearest to the primitive model.

Does Science aid Truth in regard to Creation? By Henry Cotterill, Bishop of Edinburgh. (Hodder and Stoughton.) Among the many books that are constantly offering themselves as "Christian apologetics," it is not often one meets with the argumentative ability and the fullness and accuracy of scientific knowledge that mark this work. Bishop Cotterill does not, indeed, profess to write with a view to convince unbelievers in Christianity, but only to strengthen the faith of those who are in danger of being perplexed by what have been alleged to be oppositions between science and the sacred Scriptures. Yet we believe that there is no candid reader, whether possessed or not of a creed, who can escape being, in some measure, impressed by the manner in which the subject is here dealt with. Not only is Bishop Cotterill thoroughly conversant with the results of recent researches in physical science, and with the large body of hypotheses that are too often passed off as results, but (which is altogether as important) he possesses a feeling for literature, as such, that saves him from mistaking, like too many "apologists," the drift and purport of the ancient documents embodied in the early chapters of Genesis. The history of creation as contained in Scripture is at once perceived to be not scientific. And even tempting current reconciliations of the difficulties of former days—such as that of the creation of light prior to that of the ordinary sources of light—are, with much wisdom, repelled. Bishop Cotterill entirely concurs with the late Clerk Maxwell "that, whatever temporary advantage might appear to be gained by the ingenious use of arguments suggested by modern scientific hypotheses, the permanent result may be injurious both to religion and to science." The law of evolution is not reluctantly accepted, but, on the contrary, is seen to apply, in its truest sense, far beyond the region to which the researches of physicists are confined. We regret that the space at our disposal will not allow us to exhibit, by quotations of adequate length, the solid and elaborate argumentation of this able treatise. It is exactly fifty years since Henry Cotterill completed a distinguished undergraduate career at Cambridge by taking his degree as senior wrangler and a first class in classics. It will gratify many friends on both sides of the Tweed to find him still exercising his powers with the vigour, freedom, and ability that throughout characterise this book.

The Gospel and its Witnesses: Some of the Chief Facts in the Life of our Lord and the Authority of the Evangelical Narratives considered in Lectures chiefly preached at St. James's, Westminster. By Henry Wace. (John Murray.) The design of this book is, according to the author, "to exhibit the real character and results of modern criticism in respect to the authenticity of the Gospels, and, at the same time, to illustrate the credibility and spiritual significance of the main facts of the evangelical narratives." Remembering that these lectures were addressed to a general

audience, it may be acknowledged that they contain meritorious expositions of the methods of the modern "higher criticism" and their defects as seen by an orthodox Anglican divine. Prof. Wace has an effective chapter on the results of the admissions of M. Renan as to the early dates of the Gospels. And certainly those who have read the fascinating *Souvenirs d'Enfance et de Jeunesse* (which have appeared in their collected form since Prof. Wace's lectures were delivered) will be prepared to believe that no one can be more ready than M. Renan to acknowledge the singularly strong case that can be made for the Gospels. In truth, M. Renan obviously feels a hearty contempt for the vast majority of the "unbelievers." "En réalité," he exclaims, "peu de personnes ont le droit de ne pas croire au christianisme." M. Renan himself is, of course, one of the few; but Prof. Wace perhaps hardly makes sufficient allowance for the obvious pleasure M. Renan takes in taking down self-conceit in anyone, whether believer or sceptic.

The Polity of the Christian Church of Early, Mediaeval, and Modern Times. By Alexius Aurelius Pellicia. Translated from the Latin by the Rev. J. O. Bellett. (Masters.) Since Pellicia's well-known treatise first appeared in 1777 at Naples, much has been done in research into the antiquities of the Christian Church; and, more especially of late years, the work done for Smith and Cheetham's *Dictionary* has turned the attention of many of the clergy of the Church of England in this direction. But Smith and Cheetham have made the year 800 the limit beyond which they do not come. It is more particularly in respect to the period subsequent to this date that information and many useful references may be looked for in Pellicia. The title, it should be added, for the sake of those unacquainted with Pellicia, is misleading to English readers. "Polity" includes not only the whole subject of church government and organisation, but also liturgies and ritual, *res vestimenta*, and the *Kalendar*. Mr. Bellett has omitted the chapter "*De conjugum continentia inter Christianos*." It might have been retained in the original if an English version were not thought desirable.

The Westminster Assembly, its History and Standards: being the Baird Lecture for 1882. By Alex. F. Mitchell. (Nisbet.) Prof. Mitchell probably knows as much as anyone living about the Westminster Assembly of Divines. He has already assisted in editing some of the "*Minutes of the Westminster Assembly*," and has the publication of the remainder in view. No one can complain that Prof. Mitchell, in the volume before us, does not write from a competent knowledge of his subject while he confines himself to the Westminster Assembly. But the first three lectures, on the earlier history of Puritanism in England under Edward VI., Elizabeth, and James I., do not exhibit the marks of full and careful study that might have been reasonably looked for. We have rather a eulogy on divines of the Puritan school than an accurate account of their doings and a dispassionate estimate of their worth. And, in truth, the place which is occupied in the Presbyterian Churches of Scotland by the Confession of Faith and the Larger and Shorter Catechisms as "standards" of faith has given the Westminster Assembly a position of importance in the eyes of Scotchmen which it cannot command south of the Tweed. For an ecclesiastical synod, its constitution was indeed strange. Prof. Mitchell concurs with the general opinion that the members of Parliament for each county, and the boroughs within it, recommended two divines in 1642. These formed the main bulk of the Assembly. The worst period of Byzantine "Erastianism" in the early history of Christendom has left no

instance so portentous of State interference in the things of the Church.

Modern Laodiceans, and other Sermons; chiefly preached to Bradfield Boys. By the Rev. H. B. Gray. (Rivingtons.) The Warden of Bradfield College has here given us a set of earnest, practical sermons. Those addressed to school-boys are good specimens of their kind, being simple, direct, and manly in tone. Most schoolmasters will agree with Mr. Gray that detailed expositions of Christian doctrine are not well adapted to the pulpit of a school chapel, but it is only right to add that Mr. Gray maintains that other opportunities should be secured for definite and detailed instruction.

History of the Episcopal Church in Orkney, 1688-1882. With some Notes on the Church at Caithness and Shetland during that Period. By the Rev. J. B. Craven. (Kirkwall: Peace.) After the Revolution of 1688 and the disestablishment of Episcopacy as the religion of the State, the Episcopal Church continued to keep a firm hold among the people in the North-eastern district of Scotland, where to this day it numbers many adherents among the farming and fishing populations. In the remoter Orkney, its position was less favourable, and the minute researches of Mr. Craven into an obscure and not very fruitful field of enquiry show that the Episcopal Church in the islands did scarcely more at the happiest period than maintain its existence. The failure of the Rebellion of 1745 was followed by the passing of the penal statutes against Episcopacy, and from the effects of these the Episcopal Church in Orkney did not revive till our own day.

Selections from the Writings of Archbishop Leighton. Edited, with a Memoir and Notes, by William Blair. (Edinburgh: Macniven and Wallace.) The publishers have given us a pretty volume, admirably printed, and adorned with a charming vignette of Dunblane Cathedral reproduced by A. Durand's process. Unfortunately, the editor's work is marred by two ugly faults—a fondness for fine writing, and a partisan spirit, both faults being brought into especial prominence by contrast with the words of the gentle, dignified, and saintly Leighton. Dr. Blair has bestowed much study upon Leighton, and we could heartily wish some friend had been allowed to weed his flowers of rhetoric. Here is an amusing sentence:—"Walpole says of the poet Gray that 'he never was a boy.' Leighton was, on the contrary, a mere boy when, in 1627, he was sent down from London to the University of Edinburgh." Here is another:—

"Then came the slow news from the North that the leaders in power were lashing their fiery steeds up to a bloodier goal, because he, the bearer of the olive-branch, had lighted down from the chariot; that Claverhouse was riding red wet shod across the covenanting moorlands, leaving Drumclog, Bothwell Bridge, Greyfriars' Churchyard, and the Grassmarket as milestones of his progress."

We have received *Bible Partings*, by E. J. Hasell (Blackwood); *Life: Is it worth Living?* by the Rev. J. Marshall Lang (Hodder and Stoughton); *The Disruption, and other Studies*, Biographical, Philosophical, and Theological, by William Nicholson (Elliot Stock); *Leaves from the Annals of the Sisters of Mercy*, by a Member of the Order of Mercy, Vol. II. (New York: Catholic Publication Society); *The Dr. Parker Birthday Book*, Selected and Arranged by Amelia M. Fowler (L. N. Fowler); *The Freedom of Faith*, by Theodore T. Munger (James Clarke); *Sermons for Children*, by A. Decoppet, Translated from the French by Marie Taylor, with an Introduction by Mrs. Henry Reeve (Griffith and Farran); *Present Day Tracts*, on Subjects of Christian Evidence, Doctrine, and Morals, by Various Writers,

Vol. II. (Religious Tract Society); *A Companion to Holy Communion*, with a Prefatory Office for Confession, Translated and Arranged from the Ancient English Offices by A. Layman, Fifth Edition (Pickering); *Capital Letters in Holy Scripture: a Plea for their Further and Corrected Use*, by the Rev. E. T. Cardale (Rivingtons); *The Theory of Inspiration; or, Why Men do not Believe the Bible*, by the Rev. J. M. Wilson (S. P. C. K.); *The School in England, Century XIX.*: a Letter to the Archbishop of Canterbury from Archdeacon Denison (Parker); *Evolution in Church History*, by Dr. Alexander Macalister (Dublin: Hodges, Figgis and Co.); *The Country Gentleman and the Church of England in the Years 1628 to 1641*, by the Author of "The Creed of the Gospel of St. John" (Bickers); *The 'Isms of the Day*: being a Series of Six Lent Lectures, by J. H. Bushanan (Ilkeston: Bourne); *The Claims of the Church of Rome and The Church of Rome and the Church of the Bible* (S. P. C. K.); &c.; &c.

NOTES AND NEWS.

We are glad to hear that Mr. Browning is at work on a new poem in his delightful temporary mountain home in the Val d'Aosta.

A COMMITTEE has been formed, with the Duke of Devonshire at its head, to collect subscriptions for a memorial to Stanley Jevons, whose sudden death, in the very prime of his powers and the height of his activity in research, will be remembered as one of the losses which made 1882 a disastrous year in the annals of English science. It is suggested that the memorial might take the form of a studentship, of the annual value of not less than £100, the holder of which shall devote himself to economic or statistical research. A preliminary list of subscriptions already amounts to more than £500. The hon. secretaries of the committee are Prof. Foxwell, of University College, London; Prof. Adamson, of the Owens College, Manchester; and Prof. MacCunn, of University College, Liverpool.

THE fiftieth anniversary of the death of Rājā Rāmhohun Roy, the founder of the Brāhma Samāj, or reformed theistic sect of Hindus, is to be celebrated at Bristol on Thursday, September 27, when an address will be delivered in the Bristol Museum at 8 p.m. by Prof. Max Müller. To those interested in the movement we commend *The Brahmo Year-book for 1882*, edited by Miss S. D. Collet (Williams and Norgate), which has just been published.

DR. FLÜGEL, of Leipzig, who has been working for seven years at a new and much enlarged edition of his father's English and German Dictionary, and has completed it to B, will begin to issue it in parts this winter. Dr. Flügel has added very largely to the old vocabulary, and will give a most useful set of examples from modern English novels, travels, &c. The grandson, Mr. Ewald Flügel, is now in England, training as a *privat-docent* and professor in Shakspeare and modern English literature and language.

We understand that *The Life and Times of Jesus the Messiah*, on which Dr. Edersheim has been engaged for about seven years, will be published this autumn. Besides its primary object, which includes a sketch of society, life, and religious thought in the epoch of Christ, it is intended to meet recent objections to the Gospel narratives, and to furnish an informal commentary on the gospels themselves. The text has been written for popular reading, and the special information confined, so far as possible, to Notes and Appendices. The book is to be in two volumes, of six or seven hundred pages each, and will be published by Messrs. Longmans and Co.

MR. ELLIOT STOCK has in the press a new volume of poems by Mr. Philip Bourke Marston, entitled *Wind-Voices*. It consists of poems, ballads, and sonnets.

A TRANSLATION of Mr. Nemirovitch-Dantchenko's *Personal Reminiscences of General Skobelev* is being prepared for the press by Mr. E. A. Brayley Hodgetts, and will be issued in November next by Messrs. W. H. Allen. M. Nemirovitch-Dantchenko was a personal friend of Skobelev, and was war correspondent for one of the Russian papers during the war of 1877-78.

MESSRS. CHATTO AND WINDUS have in preparation for immediate publication a new book by Miss Elizabeth Stuart Phelps, author of *The Gates Ajar*, to be entitled *Beyond the Gates*. In order to secure copyright in Great Britain, it will be first published in this country and its dependencies by arrangement with the author.

THE same firm announce a new humorous work by Samuel L. Clemens ("Mark Twain"); *Wisdom, Wit, and Pathos*, selected from the works of Ouida by the Rev. F. Sydney Morris; a cheaper edition of the late Dutton Cook's last work, *Nights at the Play*, in one volume; *A Short History of our Own Times*, by Mr. Justin McCarthy; Miss Gordon Cumming's new book, *In the Hebrides*, in one volume, with illustrations; a new collection of stories by Mr. W. Clark Russell, entitled *Round the Galley Fire*; a cheaper edition of Mrs. Haweis' *Art of Beauty*; an illustrated "Lowell Birthday-Book;" *The Starry Heavens: a Poetical Birthday-Book*; *Birthday Flowers, their Language and Legends*, containing 366 drawings in colours by Viola Boughton; a re-issue of Major's edition of *Robinson Crusoe*, with the original illustrations by George Cruikshank; a companion volume to *The Poets' Birds, The Poets' Beasts*, by Mr. Phil Robinson; *The Folk-Lore of Plants*, by Mr. J. F. Threlton Dyer; Dr. Cobham Brewer's new *Dictionary of Miracles*; *The Poet's Sketch-Book*, by Mr. Robert Buchanan; *The Poetical Works of Robert Buchanan*, in one volume; *Playtime, Sayings, and Doings of Babyland*, by Mr. Edward Stanford, illustrated in colours; Mr. Browning's *Pied Piper of Hamelin*, illustrated in colours by Mr. George Carline; a new volume of poems by Dr. Chas. Mackay, entitled *Interludes and Undertones*; and Dumas' *Art Annual for 1883-84*, containing 300 facsimiles of drawings after the principal pictures in art exhibitions of the world.

AMONG the facsimiles of rare editions preparing for publication by Mr. Elliot Stock is one of Browne's *Religio Medici*. It is produced by a direct printing process, and will have a bibliographical introduction by Dr. W. A. Greenhill, of Hastings.

MESSRS. T. AND T. CLARK, of Edinburgh, announce the following works for publication during the forthcoming season:—*The Doctrine of Sacred Scripture: a Critical, Historical, and Dogmatic Enquiry into the Origin and Nature of the Old and New Testaments*, by Prof. G. T. Ladd, of Yale College; the fourth and concluding volume of Dr. Schaff's *Commentary on the New Testament*; the third and concluding volume of Herzog's *Encyclopaedia*; *The Lord's Prayer*, by the Rev. Newman Hall; *The Life of Christ* (Vol. II.), by Prof. Bernhard Weiss; Goebel on "The Parables of Jesus;" *Modern Physics*, by M. Ernest Naville; *Outlines of the History of Christian Doctrine*, by the Rev. T. G. Crippen; and "Lectures on St. Paul's Epistles to the Thessalonians."

IN connexion with the commemoration of the four-hundredth anniversary of Luther's birth, the Religious Tract Society are issuing the following books:—A revised edition of the *Homes and Haunts of Luther*, by the Rev. Dr. John Stoughton; *Luther Anecdotes: Memorable*

Sayings and Doings of Martin Luther, gathered from his Books, Letters, and History, by Dr. Macaulay; *Luther and the Cardinal: an Historic-biographical Tale*, given in English by Julie Sutter; and *Martin Luther, the Reformer of Germany*, with portrait, the first of a new series of penny biographical tracts.

THE *Expositor* for October will contain an essay by Dr. James Robertson, Professor of Oriental Languages in Glasgow University, on "The Graphic Element in the Old Testament," in which he illustrates some of the more dramatic passages of the Bible by the gestures with which Eastern races accompany and supplement their verbal utterances. His long residence in Syria furnished him with abundant materials for his purpose, and lends unusual interest to his treatment of the subject. The Rev. Edgar C. S. Gibson, principal of the Theological College, Wells, contributes the first of two papers in which he discusses the personal names in Genesis, and traces the historical circumstances which gave them an occult significance and force. The editor gives an exposition of Ps. xciv.; Atwaei Pelerei, an exposition of the much misunderstood passage, 1 Cor. ii. 9; Dr. Dykes continues his comment on the Epistle to Titus; and Archdeacon Farrar completes his series of articles on "The Exegesis of the Schoolmen."

MR. DOUGLAS, of Edinburgh, announces in his series of "American Authors" *Locusts and Wild Honey*, by Mr. John Burroughs; *Mingo, and other Stories*, by "Uncle Remus;" and *Madame Delphine*, by Mr. George W. Cable.

MESSRS. CHATTO AND WINDUS will issue during the season the following novels, each in three volumes:—*All in a Garden Fair*, by Mr. Walter Besant; *Maid of Athens*, by Mr. Justin McCarthy; *The Land Leaguers*, by Anthony Trollope; *Annan Water*, by Mr. Robert Buchanan; *The Foreigners*, by Mr. E. C. Price; *Fancy Free*, by Mr. Chas. Gibbon; *Iona*, by Mrs. Lynn Linton; and *The Way of the World*, by Mr. D. Christie Murray; also popular editions, in one volume, of Mr. Wilkie Collins's *Heart and Science*, Dutton Cook's *Paul Foster's Daughter*, Mr. D. C. Murray's *Hearts*, Mr. Walter Besant's *The Captain's Room*, Mr. Chas. Gibbon's *Golden Shaft and Of High Degree*, Mr. Julian Hawthorne's *Dust*, Mr. H. W. Lucy's *Gideon Fleyce*, Mr. F. W. Robinson's *Hands of Justice and Women are Strange*, M. Daudet's *Port Salvation*, Anthony Trollope's *Mr. Scarborough's Family*; &c., &c.

MR. ALEXANDER GARDNER, of Paisley, will publish at an early date a volume entitled *Hints to Our Boys*, by Andrew James Symington. It will be a work to be placed in the hands of boys leaving school and entering on a profession or business.

DR. EVAN FRASER, Sheriff of Hull, will open the winter session of the Hull Literary Club with an address on "Dr. John Brown, author of *Rab and his Friends*." A paper on "Newspaper History," read before the Club by Mr. William Hunt, and afterwards issued as a booklet, will shortly be republished, with much additional information.

AN edition of the new Bankruptcy Act, by Mr. Thomas Brett, joint-author of a book on the Conveyancing Acts, will shortly be published by Messrs. Butterworth.

ANOTHER new magazine, with illustrations, and to be published at sixpence, is announced at Bradford. The title chosen is the *Yorkshire Magazine*, and the first number will appear in November.

A NEW weekly paper, to be called *The Voice of the People*, and "written by Radicals for the working classes," will be published at Glasgow on October 13. It is stated to have a connexion

with the chief trade societies, and to include among its contributors two well-known members of Parliament.

A PROJECT is on foot in Staffordshire to celebrate the centenary of Dr. Johnson's death (December 13, 1784) by the foundation of county scholarships, to be named after him, and to be enjoyed at his own university of Oxford.

IN the *Ipswich Journal* of September 15 is the first of a series of extracts reprinted from its own files, giving local notes, &c., for the corresponding weeks of various selected years since 1729. The files of the newspaper go back continuously to 1735.

MRS. NOTLEY's last novel, *Red Riding-Hood*, recently published by Messrs. Hurst and Blackett, and reviewed in the ACADEMY of August 11, will begin to appear shortly as a *feuilleton* in the *Indépendance belge*.

THE immense collection of documents preserved in the Archives of the Indies at Seville are now being arranged and classified. A list has been found of the names of all the companions of Columbus in his first voyage, except two; and much new light has been thrown on the relations between Columbus and the brothers Pinzon.

THE *Russische Revue* gives some statistics of the universities in Russia. As regards students, Moscow stands first with 2,400, then St. Petersburg 2,052, Kiev 1,475, Dorpat 1,426, Warsaw 1,003. Kazan, however, has the greatest number of teachers (109), and Warsaw the largest library (362,000 volumes), Dorpat coming next with 219,000 volumes.

OUR last week's paragraph asking for notices of Early-English deeds for Dr. Lorenz Morsbach has brought to Mr. Furnivall from Mr. Walford D. Selby a reminder that in the Record Office is an English Cartulary of Osney Abbey, a translation, made in the second quarter of the fifteenth century, of all the abbey charters, grants, and deeds, which were in Latin or Old French. This is believed to be a unique collection of so early a date, and Mr. Furnivall has accordingly ordered its copying for the Early-English Text Society in order that the Cartulary may appear in Dr. Morsbach's book. But, as it will represent only one period and one dialect, notices of many other Early-English deeds are still wanted.

A CORRECTION.—In the review of Mr. Scarth's *Roman Britain* in the ACADEMY of last week, it was stated that that book was "the second volume of the series on 'Early Britain' now in course of publication by the S. P. C. K." So far as regards historical sequence, that statement is strictly true. But the editorial secretary of the S. P. C. K. writes to us to point out that two volumes of the series have been published previously—*Anglo-Saxon Britain*, by Mr. Grant Allen, and *Roman Britain*, by Prof. Rhys. He adds that "*Scandinavian Britain* and *Norman Britain* are in a fair way towards completion."

AMERICAN JOTTINGS.

THE long-promised Life of Nathaniel Hawthorne, by his son, Mr. Julian Hawthorne, is announced by Messrs. Osgood, of Boston. It will be in two volumes, with several new portraits and other illustrations.

THE last three numbers of the *Atlantic Monthly* for this year will each contain a paper selected from the unpublished writings of Emerson—"Historic Notes of Life and Letters in Massachusetts," "Dr. Ezra Ripley of Concord," and "Mary Moody Emerson"—an aunt of the writer.

IN the October number of *Harper's Magazine* will be begun a new novel by Mr. William

Black, illustrated by Mr. E. A. Abbey. It is called "Judith Shakespeare: her Love Affairs and other Adventures." The scene is laid at Stratford-on-Avon in the time of Shakspeare, who is himself introduced as one of the characters.

THE *Century* for October will have an essay on Longfellow by Mr. Stedman; and the November number will probably have a biographical and critical sketch of Turgenev by M. Alphonse Daudet, translated by Mr. Henry James. Both will be illustrated.

MR. EDWARD KING, author of *The Gentle Savage*, is said to be engaged upon a new novel, the scene of which is laid partly in Europe and partly in Florida.

MESSRS. PUTNAM'S SONS announce *Prose Masterpieces from Modern Essayists*: being Selections from English Writers of the Present Century from Charles Lamb to Mr. Leslie Stephen. The collection will be in three volumes; and we understand that it will also be published in this country, by arrangement.

A POSTHUMOUS work by Henry James, the father of the novelist, is announced under the title of *Spiritual Creation and the Necessary Implication of Nature in it*: an Essay towards Ascertaining the Role of Evil in Divine House-keeping.

Lucile seems to enjoy quite a phenomenal reputation in America. Two years ago Messrs. Osgood's *édition de luxe* was one of the favourite gift-books of the season; and now the same publishers announce two new illustrated editions of "this perennially popular poem."

MESSRS. HOUGHTON, MIFFLIN AND Co. announce a collection of poems by Mr. Whittier called *The Bay of Seven Islands*, containing all that he has written since the publication of *The King's Missive* in 1881; a similar collection by Mr. W. W. Story, called *He and She*; a volume of travel in the Mediterranean by Mr. Charles Dudley Warner; and a new novel by Mr. Edgar Fawcett, *An Ambitious Woman*.

MESSRS. ESTES AND LAURIAT, of Boston, announce an illustrated edition of Carlyle in twenty volumes, at the price of 100 dollars (£20).

AMONG the gift-books to be published this coming season in America are a collection of twenty poems by Longfellow, illustrated from paintings by his son, Mr. Ernest Longfellow; an illustrated edition of Longfellow's posthumous drama, *Michael Angelo*; and Mr. Tennyson's *Princess*, with one hundred illustrations by American artists, to be bound "in crushed levant with silk linings," and published at twenty-five dollars (£5).

WE observe also that it has become quite the fashion in America to issue a limited number of copies of the more important books printed on hand-made paper with proofs of the illustrations. This is but one example out of many that the American book trade is now very flourishing.

It is interesting to notice that the new "Riverside Edition" of Emerson's works is published in America at 1 dollar 75 cents (7s.) a volume, and is there called a duodecimo. In this country it is advertised at 3s. 6d. a volume, and called crown octavo. Similarly, the new *English Illustrated Magazine* will cost fifteen cents (7½d.) in America, as compared with sixpence here.

THE *Literary News* of New York awards prizes every month according to a plan which forms some test of the relative popularity of new books in America. The following was the result for July in class A, consisting of novels and poetry:—Mr. Black's *Yolande* and Miss Woolson's *For the Major* are bracketed first

with 61 votes each, closely followed by Mr. Crawford's *Dr. Claudius* (60); then come Trollope's *Mr. Scarborough's Family* (14) and Mr. Browning's *Jocoseria* (12). In class B, which comprises all other departments, Mr. Lodge's *Daniel Webster* is easily first, also with 61 votes; next follow Mr. J. A. Dix's *Memoirs* (36), M. Renan's *Recollections* (35), Mr. Phil Robinson's *Sinners and Saints* (16), Lord Ronald Gower's *Reminiscences* (11), Stepniak's *Underground Russia* (11), *Life of Samuel Wilberforce* (10), the Comte de Paris's *History of the Civil War* (8), and Mr. Colquhoun's *Across Chryse* (5).

ENGLISH authors, or expectant authors, may be interested to learn that the *Critic* of New York has begun a series of articles entitled "Some London Publishers." The first article treats of Messrs. Kegan Paul, Trench and Co.

A TRANSLATION FROM TYPALDOS.

THE esteem which the late Julius Typaldos inspired in all his countrymen as a national poet has not been surpassed by any of the many writers who, in New Hellas, have devoted their talents to writing songs for the people in the language of the people. Thinking over this while the announcement of his death is fresh, it occurred to me that a translation of one of his lyrics might not be unacceptable. "Τὸ παιδὶ καὶ ὁ Χάρος," which is given below, is not so great a favourite, nor is it so powerful, as "Ἡ φύρῃ" or "Ὁ θάνατος τῆς Χαμῆς," mentioned by Mr. Dionysius Loverdo in his notice in the *ACADEMY* of August 18; but it is interesting as possessing some analogy with the ideas expressed in the last number of the *Journal of Hellenic Studies*, in a paper entitled "Heracles and Geras," by Mr. Cecil Smith. This paper ably shows the connexion of ideas which made the "hoary sea" typical of old age among the ancient Greeks; and, from the nearness of old age to Death, how from the *ἄλιος γέρον* arose the mythical conceptions of Nereus, Hades, Charon, &c. Traces of these old ideas are evidently present in this little poem of Typaldos, in which, although not of marine origin, yet Charos or Death arises out of a river and is an old man with white hair and beard.

THE CHILD AND DEATH.

(ΤΟ ΠΑΙΔΙ ΚΑΙ Ο ΧΑΡΟΣ.)

A child—a lovely bud of Spring—
Sat by a flowing river's side,
And in its midst did flowers fling
To watch them o'er its waters glide.

The lucid stream o'er which he bent
Flashed back his gold locks' perfum'd pride;
Yet still the waters onward went,
And tossed the rosy flowers aside.

CHILD.

"O, graceless river! myrtle banks
And blossoms hast thou, yet thou flowest
Onwards, onwards, void of thanks,
Whilst to stranger lands thou goest.

"I, upon my mother's breast,
Love within her arms to lie;
But thy wave, where sought to rest
My flowers, casts them coldly by."

From out amidst the limpid stream
Then rose an old man hoary white,
His silver beard did whitely gleam,
His glance gave shudd'ring pale affright.

CHAROS.

"Why, child, sitt'st thou all lonely here?"

CHILD.

"It is my mother I await."

CHAROS.

"To these arms come; for thee, my dear,
A dwelling I prepared but late."

CHILD.

"Thy garment and thy form is chill,
Within thine arms is bitter cold."

CHAROS.

"The flow'rs thou'st strown upon me still
Will serve to keep thee from the cold.

"So sweet an angel never yet
Mine eyes have looked upon; then come—
Fair toys and precious stones are met,
Sweet strange songs heard, within my home."

CHILD.

"My mother she will sadly weep,
Not finding when she seeks for me."

CHAROS.

"Thy mother knows my dwelling deep,
And in my arms will meet with thee.

"And ever at the early dawn
She'll come, and at the close of eve."

CHILD.

"To-morrow is the Holy morn,
White robes she'll bring, and flowers wreath."

CHAROS.

"Within the church, like angel bright,
Thou'lt be in shining raiment clad."

CHILD.

"Old man! whilst in her arms each night
My mother sings to make me glad."

CHAROS.

"Throughout the still and lonely night
I'll lull my baby—sweetly—sweet!
She in her arms till morning light
Will joy in dreams her child to meet."

CHILD.

"The flower I loved each morn to tend,
Uncared will droop and fade away."

CHAROS.

"A thousand blooms shall round thee blend,
Which stars at night with dew shall spray."

CHILD.

"Thy face is pale, thy glance is slow;
Where I look on thee, shadows fall."

CHAROS.

"Thy rays upon my form will glow,
And hide my features' darksome pall."

CHILD.

"I hear my mother's sobbing sighs;"

CHAROS.

"The air is whistling through the boughs."

CHILD.

"Whence brings the wind those wailing cries?"

CHAROS.

"Against the rock the wild breeze sighs."

CHILD.

"My mother! sleep hath found me here;
Now on thy bosom will I rest."

CHAROS.

"A flower-woven bed is near;
With sweet benzoin the earth is drest.

"Lie down, my child; thy mother now
Gives thee her kiss and holdeth thee.
When night shall come with darken'd brow,
This blossom from its stalk will flee."

CHILD.

"The stream hath quenched the sun's rays bright;
Around are flashing colours fair."

CHAROS.

"And nearly quenched another light,
As falls a golden head thro' air."

CHORUS (on high).

"O Earth! O Stars! sing forth—rejoice!
The Saviour—he is born to-day."

A VOICE.

"Your song divine—O Angels!—stay.
Another little angel voice
Cometh but now to swell the lay."

Her darling now the joyless mother seeks,
And sees with trembling fears
A broken lily 'mong the flowers—dead,
And kisses it with tears.

E. M. EDMONDS.

OBITUARY.

HENDRIK CONSCIENCE.

HENDRIK CONSCIENCE, who died at Brussels on September 10, has been called the father of modern Flemish literature. He was born at

Antwerp in 1812, and in that typical Flemish city he spent the greater portion of his life. His father was a Frenchman, and his mother a Fleming. While yet a boy he had composed some songs which are still popular in the barracks of Belgium. These compositions were in French, which appears to have been his mother tongue. But he now came under the influence of the young Flemish school, whose ideal was the creation of a national literature in the Flemish tongue, and the consolidation of a Flemish nation which should be distinct from Protestant Holland and independent of irreligious France. His first Flemish book was an historical romance, and appeared under the title of *In Het Wonderjaar* (The Year of Miracles) in 1837. From a literary point of view this was a success; but in those days buyers of books were rare in Belgium, and Conscience was fortunate in acquiring the friendship of the painter Wappers, who presented him to King Leopold, and was the means of procuring a subsidy which enabled him to write at his ease. He next published *De Leeuw van Vlaenderen* (The Lion of Flanders). Belgium now became aware that it possessed a great writer, who had fashioned into a literary language what had been little more than a provincial dialect. It was long, however, before Conscience reaped much direct profit from his writings, and probably no European author of equal fame has made less money. But his countrymen took care that he should not want, and from the time that his name first became known honours and emoluments were showered upon him. Antwerp made him the Keeper of its Records and registrar of its Academy of Fine Arts. In 1845 he received a professor's chair in the University of Ghent, and the King appointed him teacher of Flemish to the royal children. He was nominated Curator of the Wiertz Museum at Brussels—an office which he held at the time of his death.

Conscience was a most prolific writer. From 1837 until about a year ago he brought forth an endless succession of tales and romances. He also wrote a History of Belgium, and compiled a sort of treasury of Flemish literature, for which he received a subsidy from his Government. In 1855 M. Léon Wocquier, of Ghent, began to translate some of his novels and tales into French; and they were eagerly read by Frenchmen, who contend that the great Flemish writer was after all French to the core. In 1858 he contributed some personal reminiscences to the *Revue des Deux-Mondes*, expressing himself in that terse and clear style which has been the peculiar gift of the greatest masters of French. English readers know some of the writings of Conscience only by versions from the French, but a few of his tales had been rendered into our tongue from the originals as early as 1852. A German collection fills sixty-eight volumes.

The same broad features mark all the fiction produced by Conscience. Both in his historical romances and in his minor stories we find a brisk and easy narrative, brilliant description, striking characters, and plots cast in careful proportion. But it is his charming sketches of modern Flemish life which have endeared him to his countrymen and won him a European fame. While keeping true to nature, Conscience has invested the story of the toilers of the earth with a romance which has rarely been attained in fiction—perhaps only by Auerbach, Carleton, and Turgenev. In many points there is a close similarity between the art of Conscience and the art of Auerbach; both produce their effects by painting the passions and emotions of humble folk, with just enough idealisation to rest and charm the eye. The Fleming had, it may be, an equal share of strength, but he lacked the breadth of the German; nor was his detail so finished. Both writers possessed an especial faculty for portraying the noblest

qualities of womanhood—tenderness, charity, self-denial, courage, and patience. There are many beautiful figures in the tales of Conscience, but Kate, the consort's sweetheart, shines forth among them all.

THE LIBRARY ASSOCIATION AT LIVERPOOL.

THE sixth annual meeting of the Library Association of the United Kingdom was opened on Tuesday, September 11, in the lecture hall of the Liverpool Free Public Library. Sir James Picton, president of the association, took the chair; and about 120 representatives of libraries in all parts of Great Britain and Ireland were present. Among them may be mentioned Mr. H. Bradshaw, Mr. Chancellor B. C. Christie, Mr. G. Bullen, Dr. Garnett, Mr. J. D. Mullins, Mr. E. Tonks, Mr. P. Cowell, Mr. C. E. Scarse, Mr. R. Harrison, Mr. C. W. Sutton, Mr. W. E. A. Axon, Mr. J. H. Nodal, Mr. H. Stevens, Mr. H. B. Wheatley, Mr. H. A. Eliot, Mr. T. G. Law, Mr. T. Archer, Mr. Alexander Ireland, Mr. W. J. Haggerston, Mr. Barrett, Mr. J. B. Bailey, Mr. J. Y. MacAlister, Mr. W. H. Overall, Mr. H. R. Tedder, Mr. H. T. Folkard, Mr. W. H. K. Wright, and Mr. E. C. Thomas (hon. secretary).

In his opening address, the President welcomed the members to the ancient and loyal city of Liverpool, where, in spite of the attention paid to trade and commerce, they would find that books and literature were not forgotten. They were brought together by their common interest in libraries and library-work; and the existence of the association was a striking illustration of the increasing interest taken by the public in literature and its accessories in every shape.

The Report of the council was then read. Satisfaction was expressed at the continued increase of the list of members, which now numbers about four hundred. Monthly meetings have been held during the year at the London Institution, and some useful professional work had been got through. Unfortunately, the pressure upon Parliament had prevented anything being done with the projected Free Public Libraries Bill. As regards the distribution of documents printed at the public expense, a first step had been taken in making an examination of the new Promulgation List. It is hoped that the projected examination of library assistants may take practical shape very speedily. The council had been requested last year to formulate a scheme of classification, but more difference of opinion had arisen than had even been expected, and no definite proposal could yet be put forth. The invitation to visit the United States had been renewed, and the Buffalo meeting of the American Library Association formally extended to the English association a hearty welcome for 1884.

After discussion on the Report, the first paper was read by Mr. T. E. Stephens, upon "The Rise and Growth of Public Libraries in America." The growth of the public library in the United States was the result of the extension of the public-school system. America was, in point of time, far in advance of us in extending education to the masses, so that her great libraries had by giant strides outstripped many of our own within the last twenty-five years. In 1723 there were only two printers in Philadelphia—one illiterate and the other ignorant of press work. It was under such circumstances that Franklin established the "mother of all the North American subscription libraries." In 1776 there were twenty-nine public libraries in the thirteen American colonies; in 1875 a grand total of over three thousand was recorded as existing in the United States. Mr. Peter Cowell followed with a paper on "The Origin and History of Some Liverpool Libraries." The

first glimpse of a disposition towards accumulating books appears in a donation of £30 given by John Fells, mariner, in 1715, to found a small theological library in St. Peter's church. The Liverpool Library Lyceum claims for itself the distinction of being the first circulating library, not only in England, but in Europe. It was founded in 1758, and the first catalogue was printed in the same year. The Athenæum dates from 1799, and Mr. Roscoe, Dr. Currie, and Dr. Butler were among its founders. A paper by Prof. B. K. Douglas, on "Chinese Libraries," was read by Dr. Garnett. No nation in the world could boast of so long an unbroken literary history as China, with a current literature which took its rise more than two thousand years ago. There were imperial and official libraries, but no public libraries in our sense of the word, the nearest approach being the lending libraries which exist in the large cities. Mr. Henry Stevens read a paper on "James Lenox," the founder of the library bearing his name in the city of New York. He was born in 1800, and died three years ago. Succeeding to a large fortune, the late Mr. Lenox led a life of industry, and crowned a career of usefulness by founding one of the most valuable public libraries in the New World. In the afternoon the members visited Knowlsey Hall upon the invitation of the Earl of Derby; and in the evening the Library, Museum, and Arts Committee of the Corporation gave a *soirée* at the Walker Art Gallery in honour of the visit of the association to Liverpool.

The first paper on Wednesday morning was one by Chancellor Christie on "Old Church Libraries and School Libraries of Lancashire," based upon researches made in compiling a volume on those of that county and Cheshire for the Chetham Society. It had been the good fortune of his assistant in this enquiry, Mr. John Cree, to discover more than one-half of one of the most interesting of them—that of the Chetham Library at Bolton, which was supposed to be entirely lost. Traces had been found of fifteen church libraries in Lancashire existing before the beginning of the eighteenth century. In the course of the discussion it was observed that, when the old church libraries had disappeared, the dean, archdeacon, or vicar frequently possessed a specially fine private collection of his own. "The Functions and Operations of the Free Library System" was the title of an address by Mr. John Lovell; and Mr. Wm. Henman read a paper on "Free Library Buildings: their Arrangement and Fittings." Three methods were followed in planning such buildings—first, the single room; secondly, the simple division of library and reading-room; and, thirdly, a complex system; and the speaker recommended the second course as the best. Mr. Samuel Smith, librarian of the Public Library and Hastings Museum, Worcester, created some mild amusement with his remarks on "Library Pests," who were the bores, book-mutilators, and thieves from which scarcely any public institution is entirely exempt. It is to be hoped, however, that no "library bore" may retaliate by a disquisition on "The Librarian from the Reader's Point of View." Subsequently, an interesting excursion was made by steamer to inspect the seven miles of docks for which Liverpool is famous, followed by visits to the Inman liner *City of Chester* and the training-ship *Indefatigable*. In the evening the members were entertained at dinner by the local committee at the Adelphi Hotel.

On Thursday morning the proceedings commenced with a paper by Mr. W. R. Credland, sub-librarian of the Manchester Free Library, on "Starved Free Libraries," drawing attention to the inadequacy of the amount permitted by law to be raised from the rate-

payers. This was followed by Mr. Thomas Formby, sub-librarian, Free Public Library, Liverpool, on "A Proposed System of Differential Rating for Free Libraries." No library could exist on less than £200 per annum; and the proposal was that small towns should be allowed to tax themselves up to that sum, the rate in no case to exceed sixpence in the pound. This would enable sixty or seventy small towns to obtain libraries. Larger towns might be permitted to impose a twopenny rate, and bring their income up to £500. The School Board Act provided for differential rating. Many town councils and committees held ambitious views as to library buildings, museums, and art-galleries when they had not enough to keep up a decent library. The fact that in England and Wales alone two hundred towns were without free libraries showed that some modifications of the rating clauses were urgently needed. The discussion on these two papers tended to show that at present it would be undesirable to alter the provisions as to rating. In the afternoon Mr. John Southward read a paper on "Technical Literature and Free Public Libraries." It had been found that, whereas books of simple amusement formed some thirty per cent. of the contents of these libraries, and books of general instruction sixty per cent., the technical literature, in which nine-tenths of the readers were chiefly concerned, did not exceed ten per cent. of the whole. Mr. Cornelius Walford followed with an account of "Early Laws and Regulations concerning Books," dealing principally with the direct legislation in this country as revealed by Parliamentary records, proclamations, orders, and Star Chamber decrees. Afterwards, a party of the members visited Haigh Hall to view the splendid library of the Earl of Crawford and Balcarres, and others inspected the Mersey Tunnel works, the Guion liner *Alaska*, and the tobacco manufactory of Messrs. Cope.

On Friday, the concluding day of the meeting, the first business transacted was to pass a resolution congratulating the American Library Association upon the success of their recent conference at Buffalo, and promising that a deputation of English librarians should attend their meeting in 1884. The next matter was not upon the programme, but formed, perhaps, the most agreeable item of the proceedings. The President drew special attention to a paragraph in the council's Report thanking the honorary secretary for his valuable services to the association. He stated that a subscription had been set on foot among the members to present a testimonial to Mr. Thomas, and that he had much pleasure in handing him a book-case and books on their behalf. Mr. Thomas thanked the subscribers for the unexpected compliment they had paid him. It was unanimously agreed to hold the next meeting in Dublin; and Dr. J. K. Ingram, librarian of Trinity College, Dublin, was elected president for the ensuing year. The conference then came to an end with the usual votes of thanks to all and sundry.

A very useful feature of the meeting was a well-arranged exhibition of book-bindings, plans of library buildings, book-cases and shelves, appliances, &c. The bindings included a number of historical specimens lent by the South Kensington Museum, Mr. Edward Quaile, the Earl of Derby, and others, and a variety of plain work suitable for public libraries. Mr. J. T. Gibson Craig showed the plates of his sumptuous volume (only twenty-five copies printed) relating to choice bindings in his own collection. The models of indicators, reading-desks, periodical-stands, long-readers, &c., included a number of interesting novelties. A tribute of recognition should be paid to the members of the local committee, who succeeded

in making the social aspect of the meeting very enjoyable. The practical result as regards the progress made in library work was not quite so noticeable. Unfortunately, no satisfactory steps were taken with the important subjects of classification, the notation of the sizes of books, and the examination and training of library assistants—matters which have long called for serious attention. It must be confessed that the papers (except those of an historical nature) showed, as a rule, neither an abundance of new ideas nor much spirit of enterprise. Unless the members of the Library Association check a tendency to become fellows of an ordinary Mutual Admiration Society, and evince greater disposition to grapple with the burning questions of librarianship and less disposition to re-discuss the well-worn topics which have been talked to death in each successive programme, it is to be feared that these annual gatherings may degenerate into mere peripatetic picnics.

HENRY R. TEDDER.

SELECTED FOREIGN BOOKS.

GENERAL LITERATURE.

- ABOUT, E. Tolla. Paris: Charpentier. 4 fr.
BRAMBILLA, C. Monete di Pavia, Raccolte ed Ordinate mente dicliariate. Turin: Loescher. 30 fr.
CAIX DE SAINT-AYMOUR, Le Vicomte de. Les Pays Sud-Slaves de l'Autro-Hongrie. Paris: Plon. 4 fr.
DUBARRY, A. Les Colons du Tanganika. Paris: Firmin-Didot. 3 fr.
LIEBHARTER-BIBLIOTHEK alter Illustrationen in Facsimile-Reproduction. 6 Bdehn. Wittenberger Helligthumsbuch. Illustrirt v. L. Cranach d. Aelt. 1509. Leipzig: Hirth. 15 M.
ROSENTHAL, L. A. Lazarus Geiger. Seine Lehre vom Ursprunge der Sprache u. Vernunft u. sein Leben. Stuttgart: Scheibel. 3 M.
SCHEFFLER, W. Die französische Volksdichtung u. Sage. 3. Lfg. Leipzig: Schlicke. 1 M. 80 Pf.
SUDRE, Ch. Les Finances de la France au XIX^e Siècle. Paris: Plon. 15 fr.
VINSON, J. Le Folk-lore du Pays basque. Paris: Maisonneuve. 7 fr. 50 c.

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CORRESPONDENCE.

PITHOM AND RAMESES: A REPLY.

British Museum: Sept. 16, 1888.

To the last number of the *Zeitschrift für ägyptische Sprache*, &c., Prof. Lepsius contributes an interesting paper on the sites of Pithom and Rameses. As long ago as the year 1849 he placed Rameses at Tel-el-Maskhutah, and he now endeavours to support that attribution against M. Naville's identification of the site with Pithom-Succoth. Prof. Lepsius's leading argument is that the Thoum of the Itinerary of Antoninus bearing the same name in the *Notitia Imperii* (let the choice of various readings be conceded in both cases) and the Patumos of Herodotus lay at the western entrance of the Wadi-t-Tumeylât, and therefore cannot be identical with Heroöpolis, many miles eastward, which he agrees with M. Naville in placing at Tel-el-Maskhutah. If Thoum be correctly placed by the Itinerary, it undoubtedly was at the western entrance of the valley; and, if Herodotus be accurate, it was also called Patumos, and in Egyptian Pi-Tum. It would therefore correspond to "Pi-Tum at the gate of the East," unless, indeed, the outward extremity of the Nome intended is here meant. Having thus placed a Pithom twenty-four Roman miles by the Itinerary west of Heroöpolis, or Tel-el-Maskhutah, Prof. Lepsius thinks it necessary to dispose of M. Naville's identification of the *Biblical* Pithom. This is effected by the reasoning that, there being at Heroöpolis three leading divinities—Ra-Hor of the two Horizons (or, rather, Har-em-khu-ti), Rameses, and Tum—the city must have been a Pi-Ra (Abode of Ra), a Pi-Rameses, or a Pi-Tum. Pi-Ra (Heliopolis) and Pi-Tum (Thoum) being too near, this could only be Pi-Rameses, or Rameses, the great frontier city built by Rameses II., which, he adds, is designated *ä-nechtu*, "the great of the strong ones," whence Heroöpolis (*Ἡρώων πόλις*). This designation is, however, applied by Brugsch to the king, not the place, as Prof. Lepsius admits, and is an impossible source of name when we know that the city at Tel-el-Maskhutah was called "Ar," the storehouse, which makes the Roman Hero perfectly intelligible.

Supposing the authority of the Itinerary and Herodotus to be of equal weight with the mentions of Pi-Tum found by M. Naville in the scanty monuments of Tel-el-Maskhutah, the result would be this—that there was a city called Pithom at either extremity of the Nome, named after the chief object of worship in the district. Tel-el-Maskhutah would, however, as a store-city, still represent the Pithom of Exodus. The existence of two Pithoms within twenty-four Roman miles of each other presents no difficulty, for one would be specially designated, as in parallel cases.

The identification of Tel-el-Maskhutah with Rameses, much as there was in its favour before the excavations of M. Naville, as was well shown by my colleague, Miss Amelia B. Edwards, must, as she has stated in the *ACADEMY* and also in *Knowledge*, now disappear. The name Pi-Rameses nowhere occurs in the remains unearthed; and that great and famous city, a favourite residence of Rameses II., cannot possibly be represented by the limited space within the strong walls at Tel-el-Maskhutah, great as a store-city, insignificant as a town.

I trust that this brief reply to a learned paper will not be thought wanting in respect. M. Naville alone can do finally that which I have

but slightly attempted; he has the materials and the power to handle them, and his memoir will close the discussion. But I am unwilling that Prof. Lepsius's argument should for a moment discredit M. Naville's discovery of the Pithom of the Bible, which rests on the unimpeachable testimony of monuments dug up on the spot. In my judgment, Prof. Lepsius has ably argued in favour of another Pithom without in any way invalidating the direct evidence adduced by M. Naville. We may all hope that, before the next cool season in Egypt has closed, the discovery of Rameses may induce Prof. Lepsius to abandon a position he has long and skilfully maintained.

In the absence of most of the members of the Committee of the Egypt Exploration Fund, I write on my own responsibility; but I may venture to add that the doubts of Prof. Lepsius make me feel the great desirability of not abandoning the neighbourhood of Tel-el-Maskhutah until every mound has been searched; and, if funds enough are forthcoming, something in this direction could now be effected without setting aside the claims of Zoan.

REGINALD STUART POOLE.

TEL ES-SAGUR.

Weston-super-Mare: Sept. 14, 1883.

A very interesting ancient name occurs in the War Office map in Tel es-Sagur, one mile east of Tel el-Kebir. This is the ancient Egyptian (Semitic) word *segur*, a fort. One would like to know something of the Tell. I suppose it can hardly be the *Segar en Theku* (or, rather, *Seku*), fortress of Sukkoth, where the Egyptian officer rested on his second night in his pursuit of the fugitive slaves (Pap. Anastasi V.). In the last *Zeit. f. d. g. Spr.*, Dr. Lepsius identifies this with Pithom (p. 46); but he still, contrary to M. Naville, holds Tel abu Suliman, and not Tel el Maskhutah, to be Pithom. Sagur may be a generic name for forts, rather than a local proper name, but it is well worthy of attention, like many another of the Goshen region. Will our officers of Lord Wolseley's army tell us something of the spot?

HENRY GEORGE TOMKINS.

A SONNET BY POPE.

London: Sept. 17, 1883.

In the Return recently laid before Parliament of the papers relating to the Ashburnham MSS., reference is made at p. 27 to a copy of Lord Bacon's *Essays*, presented by Pope to a Mrs. Newsham, which contains the following sonnet in Pope's handwriting:—

"A WISH TO MRS. M. B. ON HER BIRTHDAY,
JUNE 15, 1723.

"Oh be thou blest with all that Heaven can send!
Long health, long youth, long pleasure, and a friend;
Not with those joys the Woman-world admire,
Riches that vex, and vanities that tire.
Let joy, or ease, let affluence or content,
And the gay conscience of a life well spent,
Calm ev'ry thought, inspirit ev'ry grace,
Glow in thy heart and smile upon thy face!
Let day improve on day, and year on year,
Without a pain, a trouble, or a fear.
And oh! since Death must that dear frame destroy,
Dye by a sudden extacy of joy!
Let the mild soul in some soft dream remove,
And be thy latest gasp a sigh of love."

These lines are interesting in that they appear to be the original version of this poem, which, according to a note in Elwin and Courthope's edition of Pope's works, first appeared in print in 1726. The two last lines, as then published, contained a reference to the death of Col. Harry Mordaunt in 1724; and the note referred to adds: "It is obvious, therefore, that the verses could not have been sent to Martha Blount in

1723." It is possible, however, that the lines as given above were sent to M. B. in 1723, and were subsequently altered before they appeared in print.

According to our modern views, they are not what is usually termed a "sonnet," but they are thus entitled in the Parliamentary Return. They are similar in form to the so-called sonnets of William Habington, Waller, Cotton, Thomas Carew's "Love's Force," and Lyly's "Cupid and Campaspe." There is also a similar sonnet, or quatorzain, by Pope on his "Grotto at Twickenham," which is quoted in Deshler's treatise on sonnet-literature, as well as those which he wrote "To Mr. Gay" and "On a Fan."

SAMUEL WADDINGTON.

IRON IN EARLY GREECE.

Hawick, N.B.: Sept. 12, 1883.

The literary evidence as to the antiquity of the use of iron in Greece is not all on one side. From Herodotus's story (i. 67) of the Spartan and the Blacksmith it has been inferred that iron was strange to Sparta in the middle of the sixth century B.C. Consequently, the very frequent references to iron in Homer must have been introduced later by "modernisers," or by other persons who meddled with the text. As to the story of the Spartan and the Blacksmith, that is, possibly, a legend attached to, perhaps springing out of, a *devinette*—namely, the oracle which, in the usual style of a *devinette*, describes a blacksmith's forge. In any case, the legend (even if we understand it to mean that in the middle of the sixth century a Spartan was "astonished" at the sight of a smithy) has not more authority than the other legend (accepted by Curtius) that Lycurgus made iron money a legal tender in Sparta. The iron money must have been in use for some three centuries (according to one legend) before (according to the other legend) the sight of a man working iron astonished the Spartan. Iron was certainly not a precious metal in other Greek States, and if Sparta really possessed iron money Spartans must have been familiar with iron. The legend about iron money may be set off against the inference from the story of the Spartan's surprise at the sight of iron.

According to that inference, iron was a novelty in Sparta about 540 B.C. Pindar was born in 522 B.C., but there is no sign in his poems that iron was, in his time, a novel commodity. In the second Pythian ode, Pindar speaks of men and horses armed in iron:

ἀνδρῶν ἵππων τε σιδαροχαρμῶν
δαμνῶναι τροφῶ.

This ode was written about 476 B.C., and proves that if iron reached Greece late (say 540 B.C.) its use spread widely and rapidly. But Pindar is so far from thinking iron a new metal that he supposes iron to have been chiefly used in the fashioning of *Argo*, which he dates at about twenty-five generations before his own time:

ναῦν τέλειαν ἂν πλαγαί
σιδαρου.—(Pyth. iv. 246.)

Would Pindar have been guilty of such an anachronism, and would he have described the plough of Aetes as made of "adamant," if iron was, in Greece, a metal only some twenty years older than himself? It is true that Pindar was no archaeologist. But were there many skilled archaeologists in Greece even in the time of Pericles? Prof. Paley's whole Homeric theory (so far as I can decipher it) takes for granted the existence of a school of highly trained forgers of archaisms in the descriptions of customs and in the use of proper names, as Pytho and Aegyptus for Delphi and Nile. Yet these very archaeological forgers seem to have also been "modernisers," or to have had accomplices who were

modernisers. Their motives and modes of action to a student of Prof. Paley's Homeric theories are alike mysterious. And this is really one of the points in Prof. Paley's theory which most needs elucidation. If the Periclean "cookers" (as he has called them) of the epics were really careful and troubled about inventing or recovering archaic forms—if they were really as learned as Dr. Tylor in the archaeology of customs and manners—how were they so foolish as to foist endless references to iron into the *Iliad* and *Odyssey*? For example, the Periclean restorers (or whatever we should call them) of the epics produced a singularly consistent description of archaic society. They understood, as Aristotle noted, that in old times Greeks bought their wives from each other. They understood the position of women—a position quite unlike that of women in Periclean Greece. They described an art in which Brunn and Helbig and most other modern archaeologists recognise Phoenician, Egyptian, and Assyrian elements. They never (like Pindar) allude to bronze anchors; the ships are always moored with stones. They retain or restore such a minute point as that old form of drill, the sticking of spears into the ground by a spike in the butt—a custom obsolete (in Aristotle's time) except among the Illyrians. The whole ancient art of war is retained or revived by the Periclean restorers. Coined money is not introduced, nor νόμοι, nor such vices as Aeschylus and the Thersites of Shakspeare attributed to Achilles, and the devout Pindar to the gods. All these things the Periclean meddlers with Homer did not find in the oral text, or suppressed if they did find them. They either did not find, or they suppressed, references to the political conditions of their age. Yet, despite all this skill and artfulness, they did fill the text with references to iron—a metal which, as they should have known (since they knew so much), was unknown to Greece till the time of Croesus. Perhaps it is still more odd that, if iron was really a new metal, Hesiod should not only have been familiar with it, but should have connected its origin with the myth of the mutilation of Cronus. But perhaps our Hesiod, too, may have been modernised in the same way as our Homer, and his references to iron may have been purposely inserted by restorers of the age of Pericles. Oddly enough, Thucydides says that the Athenians gave up "carrying iron" about or before the time when it is now inferred that iron was introduced! One may add a curious little point about bronze. In our Homer, as has been said, the ships are always moored with stone weights. But Pindar gives *Argo* a bronze anchor, though Jason's adventures, of course, were prior in time to the Trojan affairs. Is this because Pindar was no archaeologist, or because the Periclean editors of the epics were too clever, and invented for their heroes a "stone age," in which even anchors were mere heavy stones? Or, after all, were stones used to moor ships with when Homer sang, and had bronze anchors come in between his time and that of Pindar?

A. LANG.

"BIBLIOTHECA WIFFENIANA."

St-Jean-de-Luz: Sept. 10, 1883.

In a review of Dr. Boehmer's *Bibliotheca Wiffeniana*, vol. ii., in the ACADEMY of August 11, I wrote:

"Here and there, when a document is epitomised, the English given is such that all we can be sure of is that the author did not write what is given in the text. Wiffen, as a Friend, sometimes wrote quaint English, but he never penned such a sentence as this on p. 77: 'This man was a corrector to the print of such books as were printed at Geneva.'"

Through Mrs. Betts I have just heard from

Dr. Boehmer that "he has given word for word according to his autograph," what Wiffen wrote. Wiffen's papers were originally prepared for the use of Don Luis Usoz, and, at the death of both, were left "incomplete and uncorrected." I beg therefore to apologise and to express regret for my too hasty inference.

WENTWORTH WEBSTER.

SCIENCE.

BEZZENBERGER'S STUDIES IN LITHUANIAN.

Litauische Forschungen. Beiträge zur Kenntniss der Sprache und des Volkstumes der Litauer. Von A. Bezzenberger. (Göttingen: Peppmüller.)

OF all the branches of the Indo-Germanic family of languages, the two which have at the present time most interest for comparative philologists are the Celtic and the Lithuanian. Of these there is least known, and, hence, from the investigation of them much may be hoped. While the comparative study of Sanskrit, Zend, Greek, Latin, Slavonian, and the Teutonic dialects was still undeveloped, and before the comparative study of language had grown to be a science, it was inevitable that the more obscure and less obviously interesting Indo-Germanic languages should be passed by. Now, however, that comparative philology claims to be not only a speculative but an exact science, now that a new generation has sprung up to profit by the labours of those who went before, now that there are at least twice as many workers as formerly, it is natural that some of the most gifted philologists of our day should have devoted themselves to the study of Celtic and Lithuanian. Thus we have Stokes, Rhys, Atkinson, Zimmer, and Windisch working at the Celtic dialects, while Schleicher, Nesselmann, Bezzenberger, and Leskien have worked, or are working, at Lithuanian and Lettish.

The investigation of Celtic, at least of the most important Celtic dialect, Irish (necessary, interesting, and useful though it be), is yet more than a little disheartening. Just as decay seems written on Irish towns and Irish castles, on Irish customs and Irish manners, so, too, Irish history, Irish literature, the Irish language, Irish grammar, lie before us almost in ruins. What we possess of the grammar, the language, the literature, is unsatisfying, often mysterious. What are we to say of the number of inexplicable Irish grammatical forms? What of the multitude of Irish roots which have no affinity with any known Indo-Germanic roots? With Lithuanian, however, it is very different; Lithuanian and Lettish are still the spoken and written languages of the Russian provinces of Vitebsk, Moghilev, Wilna, Grodno, Minsk, and also of the Prussian Gumbinnen. Though the recent history of these regions is an unhappy one, yet they have not suffered as Ireland has done from repeated conquest, or from inconsistent and mistaken systems of government. True, Russian is now compulsorily taught in the schools of Russian Lithuania, and German is taught in the schools of Prussian Lithuania, so that in another hundred years the languages and customs of both countries, it may be, will have fallen into disuse. But the language of

Lithuania and Lettland is still a living language; the literature and customs of both are carefully preserved.

Prof. Bezzenberger has been known for many years in Germany as perhaps the most illustrious of the modern school of comparative philologists. When still the pupil of Benfey at Göttingen, he worked at Sanskrit with great earnestness, so that Benfey hoped concerning him (as he used to hope about every pupil of whom he felt proud) that he might follow in his footsteps, and devote his life to the study of Sanskrit only. It is, indeed, a singular circumstance, and one of which Benfey, in his old age, has often spoken to me with regret, that not one of his many brilliant pupils has imitated his master and made Sanskrit the chief study of his life. Prof. Bezzenberger passed on from Sanskrit to the study of the Teutonic dialects, and as early as 1873 wrote a treatise, *Ueber die gotischen Adverbien und Partikeln*; this was followed in 1874 by a careful and original study, *Ueber die A-reihe der gotischen Sprache*. Already, however, he was turning his attention to Lithuanian, and in the following years he published and edited various short Lithuanian and Lettish tracts and treatises. In 1877-78 appeared his most important and now famous work: *Beiträge zur Geschichte der litauischen Sprache auf Grund litauischer Texte des 16. und 17. Jahrhunderts*. His latest work, *Litauische Forschungen*, published at the close of last year, now lies before me. These "Beiträge zur Kenntniss der Sprache und des Volkstumes der Litauer" are the result of careful and thoughtful original investigation. We have here not only a collection of forms and words illustrating differences of dialect and idiom, which are of interest chiefly to the scholar and the antiquary, but also a collection of popular poems, songs, stories, traditions, and melodies arranged artistically and with much good taste, supremely interesting to the comparative philologist, interesting likewise to all who feel sympathy with the poetry, the customs, or the lives of men of other nations. Still, the chief, if not the primary, aims which Prof. Bezzenberger proposed to himself were the completion, so far as possible, of the Lithuanian vocabulary, the calling attention to hitherto unnoticed uses and significations of words, the pointing out of dialectal distinctions and differences, as well as the confirmation of what was hitherto not sufficiently supported by evidence.

The early pages of the book contain sixty-seven dainas, or songs, which for the most part have not before been published. They were collected during the summers of 1879-81 by the writer himself, partly in Lithuania, partly in Königsberg, from the lips of native-born Lithuanians. They were sung or repeated to him by various persons in very different ranks of life. To these dainas are appended foot-notes explaining dialectal differences, suggesting interpretations of words and phrases, and solving metrical difficulties. But, in the versions given of the dainas themselves, Prof. Bezzenberger has been careful to give us the exact words and forms which he heard from the reciters. It must not be forgotten that the dainas were written solely as poems to be

sung; hence the daina and the daina-metre cannot be thought of apart from music. To illustrate this, Prof. Bezzenberger has given at the close of the volume a number of Lithuanian melodies not previously published. The melodies which he has here collected have this advantage, with others, that they will correct the common belief that all Lithuanian music is mournful. A careful study of the book will also, I think, remove the misapprehension that no pure Lithuanian daina is rhymed. Thus, in spite of the superfluity of diminutives which the language possesses, why should a Lithuanian poet choose to put *dėnėle, bernytis, saulizė*,* answering to the verse-endings *mergėle, mergytė, ausrūtė*, were it not for the rhyme's sake? The fact is that Lithuanian popular poetry is acquainted with rhyme, and often makes consistent use of it; but it does not necessarily require rhyme, and often neglects it and makes no use of it. Whether rhymed or unrhymed Lithuanian poetry be the earlier cannot as yet be decided on scientific ground. No true decision can be arrived at until a much larger number of primitive poems than we at present possess are collected from the different districts of Lettland and Lithuania. I say advisedly of Lettland as well as Lithuania, for the relationship between Lettish and Lithuanian popular poetry has been clearly demonstrated by Bielenstein and by Mannhardt. At pp. 16, 17, a striking example of this relationship is given in the Lithuanian poem beginning "Szyrau, z'irgeli(n) (n) strajeli(n) . . ." and in the corresponding Lettish poem beginning "fveedf fveedf si'rmais firdi'n'sch." Coincidences of this kind open out a wide historical perspective; and to bring forward more proof of the close primitive relationship between Lithuanian and Lettish poetry would be a work deserving the thanks of all students of these languages. It is well known that in later times Lettish poems and songs have largely found their way into Lithuania.

Prof. Bezzenberger's collection of dainas is followed by twelve Lithuanian stories, all of which he heard from natives of the country. He tells us particularly that in style and expression he has written them down exactly as they were related to him. Next follow Lithuanian riddles, many of which offer striking resemblances to certain well-known German riddles. Thus: "Kas tai, ko matiti galint nematai, o matite negalint matai" ("Wenn man mich sieht, so sieht man mich nicht, sieht man mich nicht, so sieht man mich"); or "Eit be kóju, mùz be rānku" ("Was schlägt ohne hände?")

Not the least interesting part of the book is Prof. Bezzenberger's account of Lithuanian superstitions, popular customs, and children's games. Not unfrequently attention is called to the close resemblance between these and the popular customs described by Grimm in his *Märchen*, showing how the same traditions and superstitions are still to be found among the Indo-Germanic tribes who settled in Lithuania and Lettland, and their kindred who wandered farther west. The Lithuanians stand in awe of five different kinds of spirits

* As it was not possible to procure Lithuanian type, I have attempted to transcribe certain Lithuanian letters—not always successfully, I fear.

or goblins—the púky, the kaúks, the pikta, the aitar, the spirúks. According to the legends of different districts, the púky is born from the egg of a seven-year-old fowl. The clothes of the púky must be prepared for it on a Thursday evening; the púky brings wealth to him who possesses it; it must be fed on milk and semmel. A peasant living in Wittauten had seen a púky; it had a long tail. Minute accounts are likewise given of the kaúks, the pikta, the aitar, and the spirúks. Once a servant heard his master, a farmer, talking with a kaúks. The kaúks said he was weary, for he had brought two cart-loads of hay. "Where did you bring the hay to?" asked the farmer. "To the loft in the barn," said the kaúks. The servant went to see what the kaúks had brought, and found in the loft two straws; but, when these were beaten out, they produced two cart-loads. Concerning the wehr-wolf, which around Memel is called vilktrisa, and around Prökuls vilkát, the following story is related:—A man drove with his daughter through a meadow to take up the cut hay. While loading the cart he said to her, "What would you do if a wolf were to come now?" "I would strike him across the teeth with the rake," said the girl. Soon after the man went away into a thicket near at hand, forth from which immediately there sprang a wolf, who attacked the girl. She defended herself with the rake and struck him a blow on the head, so that he began to bleed, and ran away. Then the father returned with his face covered with blood; and, when the girl asked how he had wounded himself, he answered, "Why did you strike me with the rake?" Very delightful are the Lithuanian imitations of the songs of birds and sounds of animals as given at pp. 89–91. The nightingale sings: Jurgút, jurgút, jurgút, kinkýk, kinkýk, kinkýk, paplák, paplák, paplák, vazók, vazók, vazók. The lark sings: Čžirevý, čžirevý, pavóaria! mesk kálinus [or vinda(n)] i(n) kókalí(n) [Vanaglauken].

The second and larger half of the volume (*i.e.*, from p. 97 to p. 204) consists of additions and contributions to Nesselmann's Lithuanian Dictionary. The importance of these to Lithuanian students cannot be overrated. In every case the source from which the word is derived is given; and in many cases the equivalent word in kindred languages, or dialects, is referred to. Take, for example, the word "jódas":

"jódas = júdas braucht Mare Szeppat auch in der bedeutung 'schmutzig' (von einem tuche); die bedeutung 'teufel' hat jóds in der redensart tavi(n) jóds paratís 'dich wird der teufel holen' (Bendika), die mein gewährsmann aber als 'mehr lettisch' bezeichnete (lett. lai vels vinu ráuj)."

To those who agree in thinking that a dictionary of a living language should give expression to its dialectal circumstances and relationships, to its usage as to single words, to the differences between the speech of the more cultivated and less cultivated classes, this part of the *Litauische Forschungen* cannot fail to be welcome. With but few exceptions, Prof. Bezzenberger has omitted mention of printed or already known Lithuanian literature. No one can reproach him with having consulted his own convenience, or with having

sought to spare himself trouble in this matter. Original investigation in Lithuania is attended with both privation and hardship; travelling there, though not exactly as Schleicher asserted, "unmöglich ohne sich entbehrungen und muhsalen zu unterziehen, von denen der cultur-mensch unserer tage in der regel kaum eine ahnung hat," is yet accompanied by very considerable difficulty.

I regret that I am not able to add an example, in musical notation, of one of the Lithuanian metres with which Prof. Bezzenberger ends the volume. JANE LEE.

THE ORIENTAL CONGRESS.

THE Sixth Congress of Orientalists, which concluded its meeting at Leiden last Saturday, has been a very great success. The number of scholars who attended it was greater than at any previous gathering of the kind. England sent a large contingent, and representatives came from the Dutch colonies in the East, from India, from Turkey, from Greece, and from Portugal. Nothing could exceed the hospitality and kindness with which they were welcomed, or the efforts that were made to make their stay in Holland pleasant and profitable. The weather seconded the efforts of our kindly hosts; from the first it was thoroughly Oriental in its sunny serenity.

Thursday was spent at Amsterdam, where a warm reception was given to the members of the Congress by the official authorities, and the exhibition was thrown open to their inspection. On the other days of the week pleasure was agreeably mingled with the more serious duty of reading or listening to papers in the various sections of the Congress. As all the sections met in the same building—that of the University of Leiden, which its scholars have made famous throughout Europe—there was little difficulty in passing from one to the other, or in carrying out a system of organisation by which this Congress has been favourably distinguished above its predecessors. There is another point, also, in which the Leiden Congress has obtained the same honourable distinction, that must not be left unnoticed; the Dutch scholars filled the official posts of the sections not with themselves, but with their guests.

The Congress was opened on Monday, September 10, with a speech from the Minister of the Interior. Prof. Kuenen, the president, then explained the reasons which had caused a small country like Holland and a small city like Leiden to be chosen as its meeting-place. In doing so, he referred to the premature death of Prof. Dozy, who was the president-elect. Prof. Dozy is not the only Orientalist whose decease the Congress has been called upon to deplore. Only the week before it met, Spitta-Bey, the talented author of the well-known Grammar of Modern Egyptian Arabic, died of consumption; and a young Dutch scholar, M. Geerts, has not lived long enough to present in person his works on Japanese matters to the Congress. It is satisfactory to learn that Prof. Dozy has left MSS. behind him in a more or less finished state. Among these is a memoir containing new materials for the study of the religion of Harran, which was read before the Arabic section by Prof. de Goeje.

Though a good many papers were read, no very striking or important discovery was announced to the Congress. But much that was interesting was laid before its members, and the *Transactions* of the Congress when they appear will be in no way inferior to those which have preceded them. Special attention has naturally been given to that part of the Oriental world with which Holland is in close relation. Prof. Kern discoursed on the affinities of the Maforian

language; while M. Marre endeavoured to point out the lexical relationship of Malagasy to Javanese, Malay, and the other chief languages of the Indian Archipelago. The Aryan section occupied itself with a long discussion on the origin and antiquity of Indian writing, a subject suggested by papers from Mr. Oust and Pandit Krishnavarmā. The advocates of rival theories, however, failed to convince one another. In the Semitic section, Prof. Tiele read a very interesting memoir on the goddess Istar, whom he regarded as the representative of the fecund earth; and Dr. Strassmayer gave an account of the cuneiform inscriptions, mostly contract tablets, now in the Liverpool Museum. Another Assyrian paper was one by Mr. MacCurdy, on the inflections of the perfect in Assyrian. M. Jules Oppert also offered translations of some unpublished Accadian texts of Gudea from Tell-Ho, now in the Louvre. Dr. Landberg, who has been living with the Bedouins, confirmed the statements of Wetzstein and others as to the purity with which the language of the Korán is still spoken by these wild nomads of Arabia; and M. Halévy gave the results of his decipherment of the Thamudite inscriptions, which has followed upon the decipherment of those of Safa. The Arab gamut was the subject of a paper by Prof. Land, in which he showed that it does not consist of tonic thirds, as is usually alleged, and that it has undergone a development very similar to that of European music. A good deal of work was done in the African section. Here I may mention interesting papers by Prof. Wiedemann, on the Menas-vases, to which he devoted particular attention when in Egypt; by Miss Amelia B. Edwards, on a fragment of a mummy-case in her possession; and by Prof. Eisenlohr, on the curious texts from Edfu relating to the measurements of fields. M. Oppert, after the latter paper had been read, drew attention to similarities between the Egyptian and Assyrian systems of land measurement.

The practical suggestions of the Congress have been three in number, two of them having an immediate reference to England. First of all, on the motion of Prof. de Goeje, it was determined to memorialise the authorities of the British Museum, or, rather, the British Government, to the following effect:—

"That the Congress hopes that henceforward scholars who are prevented from visiting the British Museum in person may be able to obtain the loan of the MSS. they need for their studies, under the conditions for their security which are in force elsewhere; and that the Congress authorise the Council to submit this hope to the Trustees of the British Museum, praying them, in the name of the Congress, to take it into favourable consideration, and to use their powerful intervention with the British Government on behalf of its realisation."

As is well known, MSS. are lent not only by Continental libraries, but also by the Bodleian; and, since their acquisition is presumably made in the interests of science, it seems hard that poor scholars who live at a distance should not have the opportunity of consulting them. On the other hand, it has happened before now that a scholar has come with considerable expense and difficulty to a library which lends its MSS., and has then discovered to his disgust that the very text he is in search of has been sent on loan to some foreign student. The second attempt at giving the Congress a practical turn was made by Dr. Schlegel, who read a memoir on the importance of employing the Dutch language in the interpretation of Chinese, and concluded with the hope that

"the Congress, convinced of the need of a complete Chinese-English and English-Chinese Dictionary equal to the scientific and practical requirements of the day, should request the

Government of her gracious Majesty the Queen of England to nominate a special commission, composed of the most eminent Sinologists in Europe, America, and China, who shall undertake the work of compiling a complete Chinese-English and English-Chinese Dictionary like that of the great Sanskrit Dictionary of MM. Boehtlingk and Roth, published under the auspices of the Russian Government."

The proposal is a good one, even if the *sequitur* is not very clear. Thirdly, and lastly, at the farewell banquet on Friday, Mr. Cust suggested that the members of the Congress should show their gratitude for the profuse kindness with which they had been entertained by a subscription in behalf of the sufferers from the recent volcanic eruption in Java. It hardly needs to be said that the suggestion was at once responded to. It was a fitting way of concluding a meeting of which all who took part in it will carry away the pleasantest memories.

A. H. SAYCE.

CORRESPONDENCE.

INDIAN TRANSLITERATION.

Settrington Rectory, York: Sept. 17, 1883.

Mr. Lecky must pardon me if in my book on the history of alphabetic forms I have endeavoured to restrict myself to the vast subject I had in hand, without needlessly plunging into the abysmal depths of universal phonology.

The "further explanations" which Mr. Lecky volunteers will, I think, suffice to illustrate the difficulties which beset even such a very limited subject as the transliteration of the Nagari letters—difficulties which, I venture to think, he hardly fully realises. To take the case which he brings forward, he will find that the sound of what is called the "palatal sibilant," ण, varies in different dialects, as well as in different words in the same dialect; while there is reason to believe that the Brahmins in reading their ancient texts do not give it the precise sound which it had when those texts were written. Hence any representation of this letter in the Roman alphabet must be to some extent arbitrary, rather than phonetically exact, since Mr. Lecky would, I presume, hardly contend that the Nagari letter should not be invariably transliterated by the same Roman symbol. Nor can I share Mr. Lecky's sanguine expectation that transliterators will speedily agree with him as to the symbol by which this letter should be represented. I find that Prof. Max Müller and the band of scholars who are engaged with him in bringing out "The Sacred Books of the East" have chosen one symbol (ॣ); while the no less eminent Orientalists who are working with Mr. Thomas on the "Numismata Orientalia" have selected another (ॢ); Mr. Burgess and his fellow-labourers who are carrying out the Archaeological Survey for the Government of India agree with Prof. Monier Williams in adhering to the old notation of Sir William Jones (ॢ'); while the late Dr. Burnell joined Weber, Pott, Burnouf, Lassen, and a host of German scholars in the selection of a fourth symbol (ॣ). On the other hand, the wholly different notation (ॢ) adopted by Lepsius for the "Standard Alphabet" is still extensively used in Germany, and is followed by the editor of the Vienna alphabets; Ballhorn, however, uses ॣ; and a seventh device (ॢ) is found in the works of Schlegel and Humboldt; while, if I understand Mr. Lecky aright, the only "proper" and "correct" equivalent is (ॢ), a sign employed, so far as I know, by no Indian scholar to represent the palatal sibilant, though it has been appropriated by Lepsius and his school to denote a different letter, the cerebral sibilant, ण. Of several of these notations, employed as they are by scholars of such

eminence, I should be sorry to affirm that they are "improper" or "incorrect," the real inconvenience being that it is impossible to get scholars to agree in adopting any one uniform notation.

As for the four Indian nasal consonants, I do not see how to amend what I have written. In Sanskrit, as in English and other languages, the nasal sounds depend mainly on "position;" the difference is that the Nagari alphabet, being more "accurately phonetic" than our own, denotes the four sounds by four differentiated symbols, whereas we are content with the convenience and simplicity of one.

Mr. Lecky will find, if he examines any of the Asoka inscriptions, that the vowel notation is much more elaborate than he supposes. I believe I must have unintentionally led him astray, as it was mechanically impossible, in my table of the Asoka letters, to insert the full notation used for the medial vowels.

I do not see the point of Mr. Lecky's observations on the variant spellings which we often use for homophones. The spellings *right*, *rite*, *wright*, *write*, conveniently distinguish separate words, wholly unconnected in meaning, with a different history and a different etymology, which happen, in some parts of England, to have become undistinguishable in pronunciation; whereas, when we speak of the *right* way, or of a *right* line, we are using the same word, with a very slight variation of sense, so that variant spellings would here be unhistorical and inconvenient, as well as absurd.

ISAAC TAYLOR.

SCIENCE NOTES.

THE September number of the *American Journal of Science* opens with a paper by Prof. A. Guyot, in which attention is directed to the existence of a zone of dry climate in both hemispheres. These sub-tropical dry belts include most of the so-called deserts of the world; their continuity, however, is by no means perfect, and it is notable that the interruptions are in all cases on the eastern side of the continents. Prof. Guyot seeks to explain the phenomenon of dry zones by reference to the distribution of the winds. The ascending equatorial current of air flows in the upper regions of the atmosphere, northwards and southwards, until each branch of it descends at about the thirtieth degree of latitude, when it divides into two streams—one flowing towards the equator, the other towards the pole. Between these two streams lies the neutral zone of sub-tropical calms. The descending currents are necessarily dry, while ascending currents that might bring rain are almost impossible. Secondary causes of desiccation no doubt contribute to produce the dry zones—especially the elevation of the desert-areas and the nature of their soil. The local interruptions are explained by an appeal to the distribution of the great masses of land and water.

WE have on our table New Editions of the following:—*Treatise on Natural Philosophy*, by Sir William Thomson and Peter Guthrie Tait, Vol. I., Part II. (Cambridge: University Press); *The Modern Applications of Electricity*, by E. Hospitalier, Translated and Enlarged by Julius Maier, Vol. I.—"Electric Generators: Electric Light," Vol. II.—"Telephone: Various Applications: Electrical Transmission of Energy," with numerous Illustrations (Kegan Paul, Trench and Co.); *Principles of Mechanics*, by T. M. Goodeve (Longmans); *The Sea-Fisheries of Great Britain and Ireland: an Account of the Practical Working of Various Fisheries around the British Islands*, by Edmund W. H. Holdsworth (Stanford); *Easy Lessons in Botany*, according to Requirements of New Code, by Edward Step, with 120 Illustrations (T. Fisher Unwin); *Natural*

Philosophy popularly explained, by the Rev. S. Houghton, with numerous Illustrations, Fifth Edition (Cassells); &c., &c.

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Monnaies grecques. Par F. Imhoof-Blumer. (Publié par l'Académie royale néerlandaise des Sciences.)

As long ago as 1871, Dr. Imhoof's Atlas of Greek coins, entitled *Choix de Monnaies grecques*, made its appearance; and for the last twelve years numismatists have been expecting the long-promised explanatory text, which now comes out in quarto form, accompanied by nine beautiful autotype plates and a sprinkling of cuts in the text, coarsely executed by one of the cheap processes with which the expensive but more delicate wood-engravings are nowadays frequently replaced. On the whole, however, it is not to be regretted that circumstances have compelled the learned writer to delay the publication of his MS. In the meantime he has had opportunities of visiting or revisiting most of the great national coin-cabinets of Europe; and his own private collection of Greek coins has assumed proportions which bring it up to the level of some of the chief European museums. Dr. Imhoof's collection now numbers some 16,000 original specimens, exclusive of casts, of which latter he possesses an enormous selection from every museum in Europe. If we include these, it may be safely affirmed that Switzerland may now boast that she has at Winterthur a collection of Greek numismatic records unrivalled either at Paris, London, or Berlin; for, although this collection is in private hands, it has never been, like some private collections which might be mentioned, inaccessible to students, or, what is little better, hedged round with rules and regulations which render, or have until quite lately rendered, some of our public collections practically useless for ordinary purposes of reference. Dr. Imhoof's house at Winterthur is a true museum of numismatics, presided over by a custodian whose wide knowledge of all the complicated and intricate by-paths of numismatic lore is always at the service of the genuine student, no matter whence he comes. It is much to be wished that our own British Museum could follow the excellent example of Dr. Imhoof and procure good casts of all such pieces in other museums as are wanting in our own cabinets. That this might be done at a very trifling cost can hardly be doubted; and until it is done, and done systematically, either at our own Museum or abroad, no general *Corpus nummorum Graecorum* can be even so much as attempted. Dr. Imhoof, with all the facilities at his disposal, has indeed endeavoured, and with eminent success, to compile complete catalogues of all the known coins of certain portions of the Greek world (Thessaly, for instance); but a numismatic "Boeckh" is, and must long remain, a work which the present generation of numismatists can hardly hope to see. No single worker in the vast

field of numismatics, except Eckhel, has done more to clear the ground and lay here and there a solid foundation-stone of the great edifice which future labourers may some day erect than the learned Swiss numismatist whose work now lies before me.

This book, which makes its appearance under the auspices of the Academy of Sciences at Amsterdam, is not one which it is possible to discuss in detail within the limits of a short review. All that I shall here attempt, therefore, will be to give the reader a general idea of its contents. In the outset I may mention that it contains descriptions of more than 2,200 coins of some 470 localities, arranged in the usual geographical order. Among these no less than forty appear for the first time as places of mintage. None, perhaps, but specialists can appreciate the full import of such additions to our stock of mints, or of the direct gain to science which newly discovered "types" continually afford. A single instance must here suffice to exemplify my meaning. Until quite lately it was an open question whether certain beautiful little bronze coins reading EPXOMENION should be attributed to Orchomenus in Boeotia or to Orchomenus in Arcadia. Dr. Friedländer (no mean authority on such matters) pronounced in favour of Boeotia (*Archäol. Zeitung*, 1864, p. 133), and interpreted the reverse-type as the death of Niobe. Dr. Imhoof, however, has brought to light a coin of Methydrium, in Arcadia, with the legend MEΘYΔPIEΩN, which has precisely the same reverse-type, thus proving beyond all doubt that the coins reading EPXOMENION belong to the neighbouring Arcadian city of Orchomenus, and not to the homonymous Boeotian town; and showing that the female figure falling backwards with hands uplifted and breast transfixed with an arrow, while an infant sits upon the ground beside her stretching out his arms to his mother, is not, as Friedländer supposed, Niobe and one of her children, but the Arcadian nymph Kallisto. Kallisto, as the story goes, was beloved of Zeus and metamorphosed by the jealous Hera into a she-bear, in which form she was slain by the arrow of Artemis. Zeus then sent Hermes to save the child Arkas to whom Kallisto had given birth, and translated Kallisto herself to the skies, where she became the constellation of the Great Bear. As Dr. Imhoof (p. 201) clearly points out, the coin-types of the three Arcadian towns, Orchomenus, Methydrium, and Phenēus, all bear upon one and the same local Arcadian myth. On those of Orchomenus we see, on one side, Artemis, who has just discharged the fatal arrow; and, on the other, Kallisto falling dead with the arrow in her breast and with the child Arkas beside her. On the Methydrian coin, with the same reverse, the figure of Artemis on the obverse is replaced by a head of Zeus, the father of Arkas; and on the beautiful silver staters of Phenēus, of Praxitelean style, we see the sequel of the story, Hermes carrying off in his arms the child of Zeus and Kallisto, the eponymous hero of Arcadia. The only remarkable point of divergence between the story as told by the coins and that which has been handed down to us by the writers (*cf.* Pausanias, viii. 3, 6, and

Dion Halic. *Ant. Rom.* i. 49) lies in the fact that the metamorphosis into a she-bear is omitted on the coins, probably as being repugnant to the spirit of ancient art, which, for obvious reasons, carefully avoided representations of completed metamorphoses of human beings into animals, contenting itself with some slight indication of the change of form, such as the addition of small horns to the head of Aktaeon, &c. Whether some distinctive symbol of this kind was omitted on the Arcadian coins for want of space, as Dr. Imhoof supposes, or whether its absence indicates that in the native version of the myth the transformation took place after, instead of before, the death of the nymph, can hardly be decided.

Arcadia in the present volume has received special attention at Dr. Imhoof's hands, and he discusses at length (pp. 194 *seq.*) the much vexed question as to the place of mintage of the long series of Arcadian hemi-drachms, usually considered to be Temple-money issued from the ancient sanctuary of the Lykaean Zeus in the territory of Lycosura. Here, in the opinion of Leake, Curtius, and Lenormant, money was struck probably on the occasions of the great festivals called Lykaea, in the name and for the use of the whole body of the Arcadians there assembled. This theory Dr. Imhoof rejects, and advances some weighty arguments in favour of attributing the archaic coinage reading Ἀρκαδικόν to the Arcadians of the scattered cantons about the town of Heraea, Heraea itself being the place of mintage. This hypothesis the author has been led to adopt by a minute comparison of the coins in question with the undoubted money of Heraea, of which there are two principal series—one, extremely archaic, with the legend ERA, &c., mostly retrograde (*cir.* 550–500 B.C.); and the other of much later style, on which the inscriptions are EPA, HPA, and (still later) HPAEON, all probably subsequent to 400 B.C. Where, asks Dr. Imhoof, is the money of the fifth century? And he answers his own question by interpolating between the two series the federal coinage reading Ἀρκαδικόν, the earliest specimens of which are identical in style with the group reading ERA, while the latest agree both in style and type with the second group reading HPA. On this question there is something to be said on both sides; and Dr. Imhoof will probably fail to convince the believers in the "Temple-coinage" theory.

Among the names of kings or dynasts which must now take their place in the vast throng of princes whose names have been handed down to us by their coins Dr. Imhoof's new work gives us those of Kersobleptes of Thrace (357–341 B.C.) and of Skotokes of the same country and apparently of about the same time; also of Orsoaltius, a contemporary of Lysimachus, whose coins resemble those of Alexander the Great; and of Stasioecus, King of Marium in Cyprus, who was dethroned by Ptolemy Soter in 312 B.C. The coins of this monarch bear an inscription in the Cypriote character.

With regard to the difference of opinion between Dr. Imhoof and myself respecting the attribution of the well-known Macedonian tetradrachms reading ΒΑΣΙΛΕΩΣ ΑΝΤΙΓΟΝΟΥ (*obv.* head of Poseidon; *rev.* Apollo

seated on the prow of a galley), which he gives to Antigonus Gonatas (277–239 B.C.), and which I have elsewhere assigned to Antigonus Doson (229–220 B.C.) (*British Museum Guide to the Coins of the Ancients*, p. 75), I may be allowed to take this opportunity of stating that the arguments which Dr. Imhoof here adduces tell undoubtedly very strongly in favour of his attribution. I admit that they have almost convinced me, but I am not prepared as yet to grant that he has altogether proved his case. The subject is, however, too technical for discussion in this place.

One word more as to the system of transliterating Greek names which the learned author appears, after much hesitation, to have finally adopted. This, from p. 170 to the end of the volume, is uncompromisingly Greek, and will doubtless offend the eyes of many scholars of the old school. It must be confessed that "Syarakosai," "Opountioi," "Augousta Kaisareia," &c., are somewhat repelling at first sight; and most English readers will prefer the judicious, if inconsistent, compromise between the Greek and the Latin forms which Dr. Imhoof himself makes use of in the first portion of his work—a compromise which Grote felt himself also compelled to adopt.

Dr. Imhoof's *Monnaies grecques* is not a history of Greek coins, nor is it a manual of numismatics. But, as a selection of coins hitherto in great part unpublished or wrongly attributed, it is by far the most important work which has appeared since Leake's *Numismata Hellenica* half-a-century ago; and it will take its place among the standard works of reference on the shelves of every archaeological library in Europe.

BARCLAY V. HEAD.

CORRESPONDENCE.

THE "APOLLO AND MARSYAS" AT THE LOUVRE ATTRIBUTED TO RAPHAEL.

In the Salon carré of the Louvre now hangs the beautiful little oil painting on panel, representing the contest between Apollo and Marsyas, which the French Government lately bought from Mr. Morris Moore, of Rome. By him it was several times exhibited as a work of Raphael, and as such it has attracted considerable attention. In its new home it bears the same name, so that popular opinion seems likely once again to be misdirected by those who should not be blind leaders of the blind. Years may elapse before the actual painter of the picture will be credited with the honour that is his due, for assuredly Raphael is not he.

The picture represents two nude figures in the foreground of a beautiful landscape. At the right stands Apollo, holding in his left hand and leaning upon a long staff, his right bent and rested against his hip. He turns his head to one side a little, and looks down with a smile, careless and scornful, upon Marsyas, who sits on a mound at the left fingering with both hands the pipe through which he blows. Apollo's lyre is hung by a red-and-gold cord upon a stump near his right leg, and at his feet lie the full quiver and bow of the fardarter. The charm of the picture lurks in the two contrasted figures. That of Apollo is erect and bright in the full light; his skin is of a silvery tone, and the glossy hair flies in dancing ringlets from his brow and down his neck. Marsyas, on the contrary, is tawny, and sits rather in the shadow; his head, seen more nearly in profile,

is bent a little downward as he flutes. His expression of face is even dull as he plays carefully some simple little air that seems to require no great skill of execution, but evidently satisfies the performer. He does not appear to doubt of his own success, nor to dream of the serene disdain of the rivalled god. He of the lyre looks almost disappointed at his own so easy victory; there is something of wonder in his face—wonder at the stupidity of a man who could have pretended to surpass these enchanting strings with that scranrel-pipe, miserabel whistle. All the grassy foreground is brown but for the beautifully painted flowering plants that are dotted about it. Brown mounds rise behind the two figures, the one almost barren, the other thick with shrubs, and between them goes a pathway winding away down a bright green slope. Farther back is a river, slowly flowing between rich fields and under a bridge by a castle, and so away to the blue distance, where loftier mountains shut in the view on either side and carry the eye up to the white, transparent sky. Symbolism of a subtle kind is employed to indicate the result of the contest. Just by the mound upon which Marsyas sits there grows a poisonous plant with purple flowers and scarlet berries fatally ripe. The three trees in the background are employed to tell the same tale, for the lithe branches of that behind Apollo are covered with rich foliage, while the two behind Marsyas are more rigid in form, and one of them sends out a withered branch towards the other. Lastly, over Apollo's head is a hawk pouncing down upon a pheasant or some such bird of brilliant plumage. The figures are about twelve inches and the whole panel about eighteen inches high. The execution is perfect in finish; every detail is painted with extreme care. The flowers, on their tiny scale, are portraits from nature. The modelling of the flesh and the texture and tones of the skin are treated with the most patient skill.

The work has at different times been attributed to various artists. Otto Münder ascribed it to Lorenzo Costa, Passavant to Timoteo Viti; Messrs. Crowe and Cavalcaselle in their recent *Life of Raphael* throw the weight of their authority with the popular predilection, and ascribe it to the brush of Raphael. The accomplished Italian writer known to all students of art history by the *nom de guerre* "Ivan Lermolief" states that he was at first inclined to accept Passavant's attribution; but his attention having been called to a little painting by Francesco Ubertini, a Florentine pupil of Perugino and afterwards of Francia Bigio, representing Adam and Eve, but otherwise borrowed from this "Apollo and Marsyas," he was unable to see how any work of a painter of Urbino could have come to be used as a model by such a man (*Repertorium*, Bd. v., p. 152 note). This and other considerations led him to the opinion that the work was produced by Perugino in his early period.

The main reason for assigning the picture to Raphael is the existence of a somewhat similar drawing among the pages of the so-called Raphael sketch-book at Venice. It is, however, generally admitted now by the more accurate class of art students (Forscher) that this whole set of drawings is decidedly not by Raphael. The drawing in question is, at any rate,

"obwohl sehr verdorben, doch immer noch am meisten an sonstige Zeichnungen Perugino's aus den letzten Decennien des XV. Jahrhunderts erinnert, wie unter andern an jene zwei Engel mit dem Tobias in Oxford" (Lermolief).

It presents certain noteworthy points of difference when compared with the painting. Apollo, for instance, is crowned with a laurel wreath, and the smile is lacking in his expression. The draughtsman, moreover, has had two thoughts about giving Marsyas a faun's ear. Instead of

a stump with the harp hanging from it, there is a tree between the two figures, and the landscape background is quite different. The sharply pointed form of Marsyas's ear, recalling almost the manner of Fiorenzo di Lorenzo, is enough to prove that with the drawing, at any rate, Raphael had nothing whatever to do.

In a gallery so rich in Raphael's works as that of the Louvre there ought to be no difficulty in proving, by comparison with neighbouring pictures, whether a given work is by Raphael or not. But the unfortunate student who embarks upon the attempt is liable to many bitter disappointments, for such a line of investigation brings him at once face to face with the accused destruction that restorers have wrought. Not one of the Louvre Raphaels has escaped these botchers, and the Peruginos have suffered almost as much. The student, however, may be directed to the following points of similarity and difference between this panel and the works of those two masters. I name such only as the restorers cannot have obliterated or changed, despite what other damage they have wrought. Let him compare the treatment of the foliage under Apollo's right arm with that in any of the Raphaels—he will find none at all similarly handled; but in the background of the early Perugino, "Madonna with Angels" (No. 426), he will find a piece of work almost identical with it. The air perspective and the white sky fading very gradually up into a faint blue are the same in this picture and in the "Apollo," but contrast strongly with corresponding features in all the Raphaels. Again, let him compare the right foot of Marsyas and the wide division between the great toe and the rest with any Raphael feet he can find—there is none like it; but in the Perugino "Combat of Love and Chastity" (No. 429), repainted though it be, he will swiftly discern feet altogether of this type. In the same picture, too, the hair of Chastity affords a close parallel to that of Apollo. The bowed form of Marsyas' little finger pressed against his pipe can hardly be enforced as evidence, but such a form is characteristic of Perugino, not of Raphael.

The ordinary run of students, however, rebel against the really crushing evidence of stylistics, and demand proof of general resemblances in design as a whole between a given picture and that of the other works of a master. Correspondence of such a kind is, of course, a field where opinions may differ, but I would ask anybody whose eye is entirely familiar with the works both of Raphael and Perugino to lay his hand over the body of Apollo and then see whether that straight right leg, with the foot awkwardly at right angles to it, could by any possibility be the work of Raphael, or of any painter but Perugino. Let him then regard the head of Apollo alone, and think of all similar heads that he has seen in Italian pictures; he will find that none come so close to it as Perugino's, and that some of his are of the self-same type. The body of the Sun-god has none of the subtle modelling that Raphael always strove after in his early years and always attained in his later. It is not the work of a struggling youth, but of a skilled and mature painter. Indeed, the same type of figure, if my memory does not deceive me, is to be found more nearly approached in the ceiling decorations of the Sala del Cambio at Perugia than anywhere else.

Whether, however, the actual painter of the picture be Perugino or no, the one fact that admits of demonstration is that the hand of Raphael had nothing to do with it. But the fame of the little gem does not depend upon any name that may be attached to it; it is one of those precious works which inevitably charm every eye that gazes upon them. In harmony of line and colour, in finish of detail, in sub-

ordination of the various parts one to another, it is little less than perfect; and the authorities of the Louvre may well be congratulated upon their acquisition, whatever the price they were courageous enough to pay for it.

Braun has already published a good photograph from the painting; the Venice drawing is photographed by Naya (No. 239).

W. M. CONWAY.

ST. JOHN THE BAPTIST AT TIMBERHILL, NORWICH.

Belle Vue Rise, Norwich: Sept. 15, 1883.

This church has been recently restored, and we gladly note that the memorials of the dead apparently remain *in situ*—a praiseworthy example in these iconoclastic days. One ancient brass inscription has been replaced, we believe, by the care of the urban dean. It bears the following inscription:—

Orate pro anima Katerine Dunnyng
que obiit A° Dni M°CCCC°LXIX°

In all cases our dates refer to inscriptions on stone and marble memorials. In the church there are forty-four memorials, of which six have no inscriptions, nine are partially obliterated, and the rest commemorate fifty-eight persons. In the churchyard 106 stones remain, of which thirty-five have no inscription, thirteen are partially obliterated, and the rest commemorate 101 persons. There is much fear that of late years many memorials have been destroyed; consequently, much parish history is lost.

In the interior of the church the oldest memorial is dated 1648.

GRIDDORI BOOTTI
DIED JANVARI Y° 27
1648

SIC TV
HERE LYETH Y° BODY OF
BARBARA Y° WIFE OF RICHARD
EVANS WHO DIED MAY Y° 29th
1656.

ELIZABETH EVANS Y°
3^d OF THAT NAME WHO
DEPARTED THIS LIFE
Y° 2^d OF SEPTEMBER
ANNO DOMINI 1681
ETATIS SUE 6 YEARS
AND 5 MONTHS

HERE LYETH THE BODY OF ELIZABETH
THE SECOND WIFE OF RICHARD EVANS
BY WHOME HEE HAD ISSUE ONE SON
AND Fovre DAUGHTERS SHE DEPARTED
THIS LIFE THE 8 DAY OF JULY IN
THE YEARE OF OVR LORD 16 6
ETATIS SUE 30

HODIE MIHI
GRAS. TIRI
HERE LYETH THE BODY OF SIMON
WHISLER LATE OF THE CITY OF
NORWICH ALDERMAN WHO
DEPARTED THIS LIFE THE 12 DAY
OF AUGVST ANNO DOMINI 1682

HERE LYETH ALSO THE BODY OF
SIMON HIS SON WHO DEPARTED
THIS LIFE THE 2 OF APRIL 1673

Blomesfield gives the name as "Whistler."

HERE LYETH
BODY OF
RTH RAND
DEPARTED
THIS LIFE THE
DAY OF MAY
ANNO DOM 1675

OWDEN who
lieth the
of
ABET
the
body of
(Covered by lectern.)
THOMAS CO
his wife who
also the body of A
COWDEN & of EL
th

also the body of daughter of
COWDEN & O wife who died July
1698
also daughter of THOMAS
his wife who died
3 1699

Here Lyeth y^e body of LIDYA y^e wife of

JOHN PERKINSON
who died April y^e 24th 1705
Aged 63 years

Here Layeth also the Body of JOHN
PERKINSON who Departed this life
the 21 of January 1705 Aged
60 Years

Here lieth y^e body of ESTHER y^e wife of
CHRISTOPHER BROWNE who departed this
Life y^e 17: day of October 1710 Aged About
57: Here also Lyeth the body of—
CHRISTOPHER BROWNE
who departed this life y^e 8th of May 1718
Aged 61.

In Memory of
ROB^t the only Son of
JAM^s and ELIZ^a PAGE
he died in a Consumption
July 4. 1776

In the 19th Year of his Age
And on his right hand
lieth Martha Fiddy
his Coufin
she died suddenly
in the fame Houfe
two Months before him
In the 17th Year of her Age.

The wording of this inscription, together with
the ages, favours the conjecture that more than
cousinly feeling existed between these young
people. There is a second memorial to them.

WILLIAM VINCENT.

NOTES ON ART AND ARCHAEOLOGY.

SENATORE MORELLI's well-known work on
the Italian masters, as represented in the
galleries of Dresden, Munich, and Berlin, is
about to appear in an English form. The
original was published in German under the
Russian pseudonym of Lermolieff; but it was
well known to be from the pen of one of the
first Italian connoisseurs of the day, whose
criticisms were at once acknowledged as epoch-
making. The English edition will appear with
the author's own name and with the advantage
of revision by himself. The translation is by
Mrs. J. P. Richter, who has naturally profited
by her husband's supervision. The publishers
are Messrs. George Bell and Son.

MR. CORNISH, of Manchester, announces for
publication by subscription a work on the Old
Halls of Lancashire and Cheshire, by Mr.
Henry Taylor. It will consist of more than
thirty plates, chiefly ground plans, architectural
elevations, and bird's-eye pictures; and the
letterpress will give detailed descriptions, as
well as a general account, of the ancient domestic
architecture of the counties palatine.

No more than £22 has as yet been subscribed
towards the £60 required to preserve Neville's
Cross, the ancient land-mark placed on the
field of Neville's Cross to commemorate the
battle of 1346. The memorial is much dilapi-
dated, and this fund is being formed
to protect and preserve its remains. The

cross which formerly surmounted the rubble
foundation long since disappeared, and there
now remains only a large octagonal stone,
into which the cross was originally fixed.
The socket is at present filled by a rough
upright stone. The angles of the octagonal
stone are sculptured with the emblems of the
Evangelists. It is proposed to cover the mound
with earth and turf, to make the stone secure,
and to surround the memorial with an iron
railing.

THREE marble statues will shortly be placed
in the courtyard of the Louvre:—"Venus
Triumphant," by M. Devaux; "Phryne," by
M. Otin; and "Venus," by M. Vilain.

AMONG the recent acquisitions of the Berlin
Museum of Art Industry is the spinet once
belonging to Duke Alfonso II. of Ferrara upon
which Eleonora of Este played to Tasso. The
key-board bears the motto "dum vixi tacui,
mortua dulce cano."

THE STAGE. OBITUARY.

DUTTON COOK.

BY the death of Mr. Dutton Cook, which
occurred last week very suddenly, we have lost
a comrade valued wherever he was known—a
novelist of mark and a critic of the first order.
Mr. Dutton Cook, who was the son of a London
solicitor, was educated for the law; but, though
apparently always without the passionate
ambition so common to the artistic tempera-
ment, he early deemed himself more at home
in the world of painting and of letters than in
any of the more accepted professions. Nearly
a quarter-of-a-century ago, after having under-
gone some training in art, he published the
novel of *Paul Foster's Daughter*—a story
of Bohemian life in public art school and
private studio. This romance, of which the
literary success greatly exceeded that accorded
to more widely read work, was in due time
followed by *A Prodigal Son*, *Hobson's Choice*,
and other stories, in which a peculiar vein
of humour and considerable constructive
power were apparent. A later novel—*Young
Mr. Nightingale*—is, as the *Daily News* as-
sures us, a more profound analysis of a single
character, and a record of its growth. All Mr.
Cook's writings in fiction deserved, and won,
the liking of those familiar with the difficulties
of the craft, but the popular success that they
obtained was certainly not commensurate with
the labour bestowed upon them by the careful
literary artist who is now gone. Mr. Cook
after a while addressed himself more particu-
larly to critical writing. He had quite as much
technical knowledge of art as is required by a
critic who must be removed from the prejudices
or prepossessions of a particular method. He
was devoted to the theatre, and it did not take
him long to obtain a more thorough knowledge
of its history than was possessed by probably
any of his brethren. His book *Art in
England* is but one of the slighter evidences
of his artistic acumen. His published works
on the stage—*A Book of the Play* and
Hours with the Players—though they dis-
play his fund of knowledge, do but inade-
quately present his shrewdness and his humour.
There was something in his genius—for a vein
of genius he undeniably had—that caused his
very brightest work to be found in the vivid
chronicle of his most recent impressions. Thus,
many witty sayings and much wisdom are
buried in the columns of the *Pall Mall Gazette*
of ten years ago and in the *World* of the last
few years. All real judges set great store by
his criticism of the theatre, even though they
knew—that it is pleasant to the dilettanti to
affect to ignore—that he wrote in a day when

there is more of capable criticism of the
theatre than there has been at any period of
our stage history. Like an abundance of his
brethren, Mr. Cook was perfectly impartial, to
begin with; he took some pains to remain im-
partial by avoiding too much of the agreeable
acquaintance of those with whom his efforts
dealt. He did not, perhaps, possess a very
facile sensibility; certainly he was not enthu-
siastic. But he was, above all things, just and
keen; and the kindness of his nature, the
signs of which are to be traced in page after
page of his writings, endowed him somehow
with the art of avoiding offence even when he
was most plain-spoken and severe. He has
died only in middle age—he was fifty-one. If
he was sometimes overworked, his labours in
literature never betrayed any symptom of it,
and the last lines he wrote in the *World* of last
week were absolutely as fresh as the first con-
tribution which he dropped into one knows not
what editor's box more than twenty-five years
ago. We lose in him a finished literary artist,
and a comrade who deserved in every sense the
high reputation he had won among those best
able to confer reputation in the path of his
peculiar work. FREDERICK WEDMORE.

STAGE NOTE.

A VALUED correspondent writes:—

"The recollection of Mr. Hardy's novels suggested
to me sometimes by the performances at the St.
James's Theatre may be worth recording. It is
not only suggested by the work of the dramatist or
the playwright, but also by the player's interpreta-
tion of the drama; and I think it reveals a
similarity between Mrs. Kendal's and Mr. Hardy's
art—in the type of character and the method of
interpretation. In the portrayal of every-day
human passion, of delightful mood or sad emotion,
Mrs. Kendal as an actress is unsurpassed—in
England at least. But perhaps Mr. Thomas Hardy
is, in a measure, her counterpart in this respect as
a novelist; and it is at least curious to observe how
much in his books the actress may find for her art
ready to hand. Mr. Hardy's characters very
possibly do not betray such profound emotion as
Mrs. Kendal's impersonations—I suppose for the
reason that the portrayal of emotion is more
possible to the artist of manner and action than
to the artist of literature; emotion is betrayed by
behaviour rather than by words—but there is in
the novelist's depiction of character a wealth of
dramatic suggestiveness, nay, of dramatic in-
vention, which might make the fame of any
player who could see it and adapt it to his or her
own histrionic means. Moreover, it may be that
Mr. Hardy's specialty is his delineation of the
winsome and the wayward woman, which is what,
with of course much more besides, Mrs. Kendal can
precisely portray. That Mrs. Kendal is alive
to all this, I think we saw in 'The Squire,'
and I think we have seen it lately in 'Impulse.'
There was much in the St. James's Kate Verity
which recalled the character and personality of
Bathsheba Everdene; and in 'Impulse,' now
revived at the St. James's, one scene at least—
that in which the somewhat halting courtship
attains its climax, affording to Mrs. Kendal her most
delightful passage in the performance—it seems to
me, is more than suggested by a page of *Under
the Greenwood Tree*. For it was, I think, Fancy
Day who, in the parlour of a Dorsetshire inn, first
bestowed on her lover that gift which is the
coveted prize of all innocent love as character-
istically and engagingly as does now Mrs. Beres-
ford on her Captain Crichton in a drawing-room
of the Hôtel du Louvre. We may allow these
similarities in different masters of two very kindred
arts while we endorse to the full the universal
verdict on Mrs. Kendal's originality and rare
powers. Indeed, it is only a further evidence of
her gift that she can vivify for us those delightful
touches which by Mr. Hardy's writings are already
presented to our imaginations. Genius here, like
genius elsewhere, lies in the remarkable presenta-
tion of familiar experience."

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